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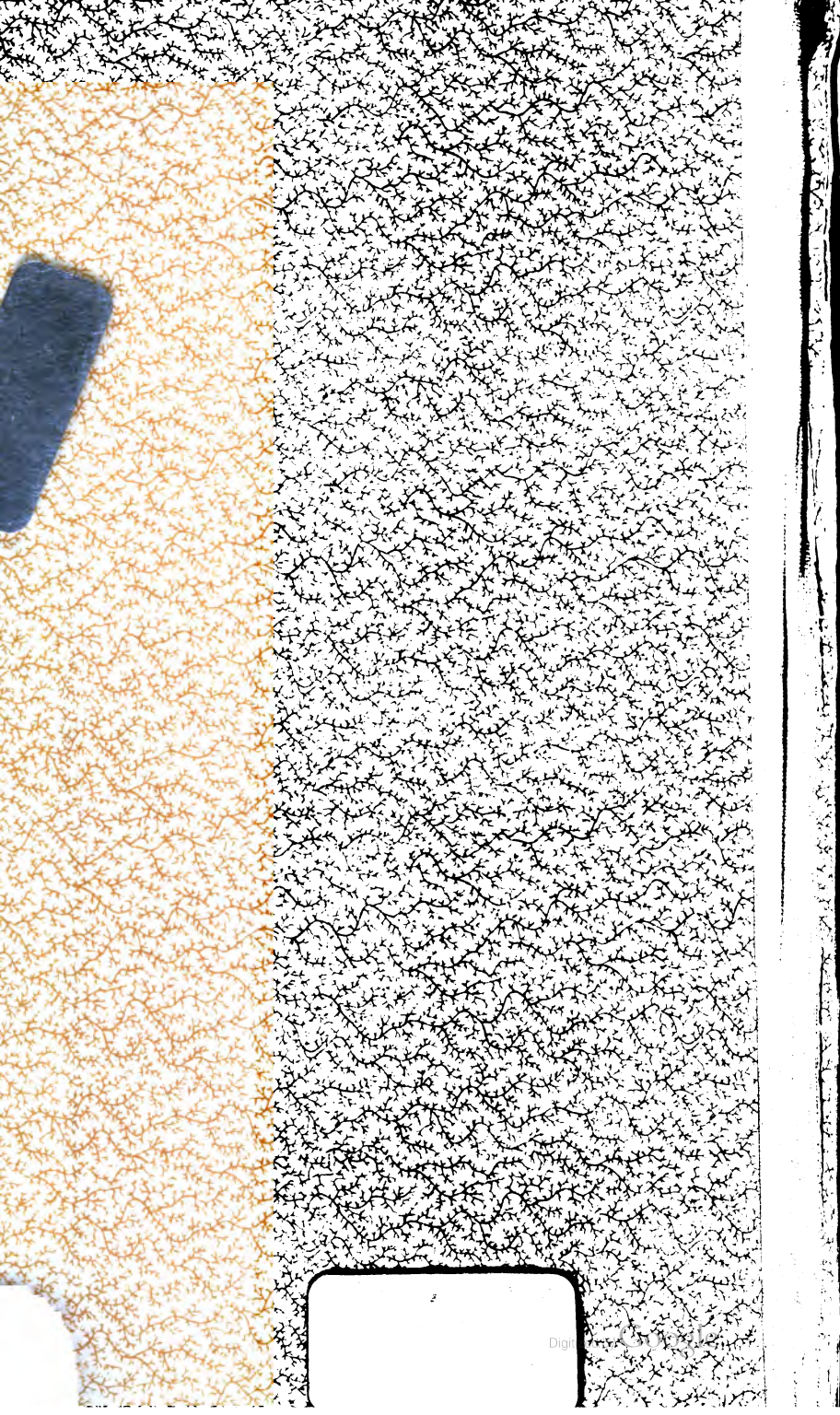
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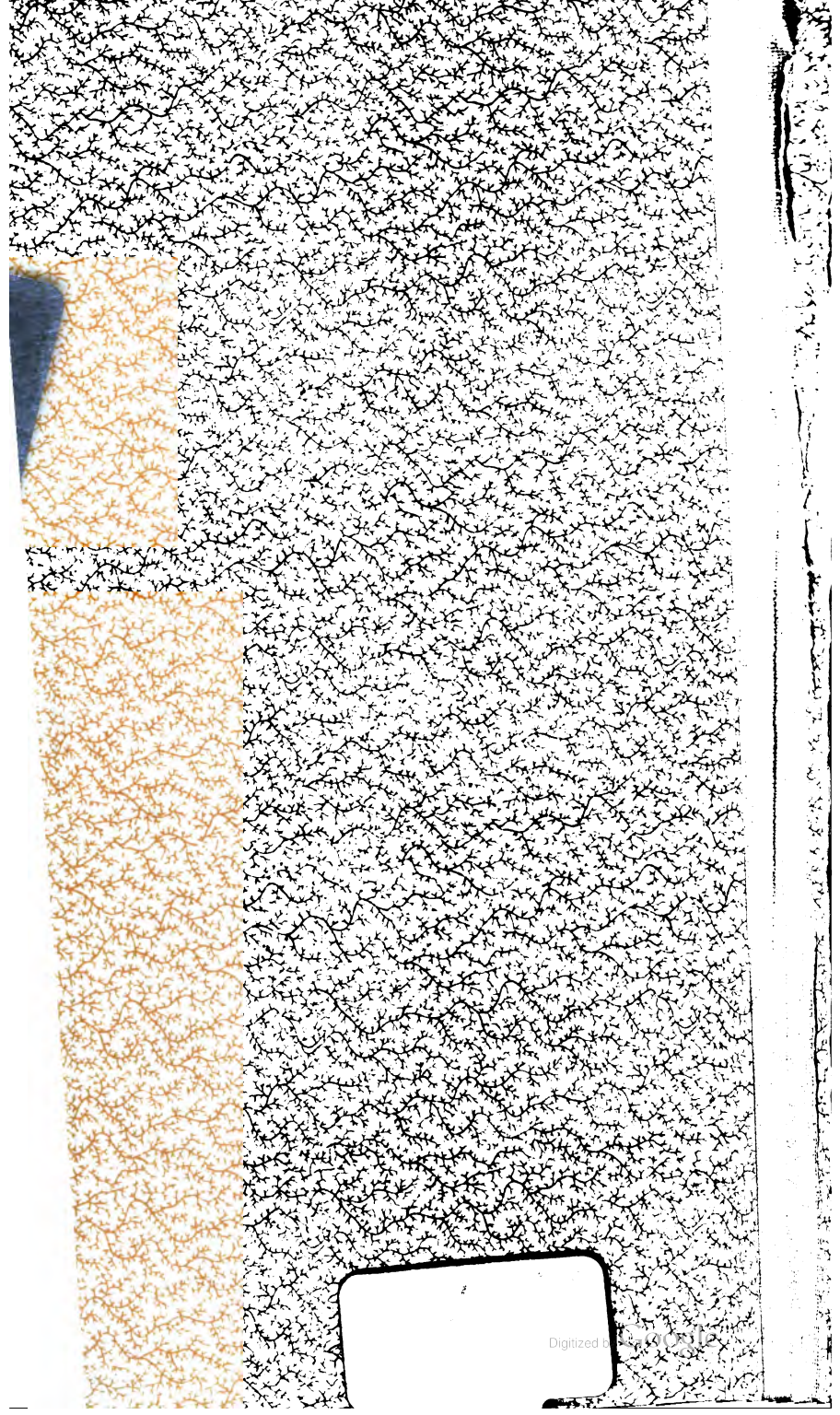
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THE
CRITICAL REVIEW:
OR,
Annals of Literature.

BY
A SOCIETY of GENTLEMEN.

VOLUME the TWENTY-NINTH.

*Nothing extenuate,
Nor set down ought in malice.* SHAKESPEARE.

*Ploravere suis non respondere favorem
Speratum meritis.* HOR.



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T H E

THE CRITICAL REVIEW.

For the Month of *January*, 1770.

ARTICLE I.

*Historical Memorials. By Sir David Dalrymple. 4to.—Sold
by Balfour, at Edinburgh.*

THES E memorials appear to have been printed occasionally, and at different times; they are concerning,

First, The provincial councils of the Scottish clergy, from the earliest accounts to the æra of the reformation.

Second, Canons of the church of Scotland; drawn up in the provincial councils held at Perth, A. D. 1242, and A. D. 1269.

Third, An examination of some of the arguments from the high antiquity of *Regiam Majestatem*; and an enquiry into the authenticity of *Leges Malcolmi*.

Fourth, A catalogue of the lords of session, from the institution of the college of justice, in the year 1532, with historical notes.

The author of these pieces, who is likewise a senator of the college of justice in Scotland, and an excellent antiquary, acknowledges that the history of the church of Scotland, during remote ages, is involved in impenetrable obscurity; and that his intention is not to enter into any field of controversy on that head. “Most of the incidents, says he, which I am to relate, are little known; some of them are curious; and, as I have no hypothesis to maintain, they will all be impartially related.”

The first provincial council mentioned by this author is said to have been held under Constantine king of Scotland, and
VOL. XXIX. *January*, 1770. B Kel-

Kellach, bishop. The learned editor has not informed us, whether this Constantine was the second of that name, who began his reign, according to the Scotch historians, in 858. Be that as it will, he is inclined to think that the *Mons Credulitatis* at Scone, is the same with the *Mons Placiti* at the same place retained by Malcolm Mac Kenneth, when he generously parcelled out all Scotland among his vassals. We believe it would be no difficult matter to prove that the *Mons Credulitatis* was a very different place from the *Mons Placiti*; and unimportant as the difference appears at present, it might perhaps serve to elucidate the nature of that very extraordinary present which Malcolm made to his people, or, as this editor pleases to call them, his vassals. Without disputing the *Mons Credulitatis* to have been the mount of faith, it is without all doubt that the moot hill is entirely a Saxon word for *Mons Placiti*, or the mountain of pleas or debates, called in Saxon *motes*; and we believe that the Scotch to this very day, retain the term of the Moot Hill of Scone. The want of historical evidence prevents us from examining whether Malcolm, if he made such a distribution, did not oblige his *vassals* to repair to this judicial, and perhaps legislative hill, which he is said to have reserved for his own use, in order to make them swear to the terms upon which they were to hold their lands. We know not, nor is it very material, whether any appearance of that hill now remains; but it is beyond doubt, that most sovereign princes of those ages chose some eminence by way of suggestion, either natural or artificial, be it ever so trifling, on which they placed the royal throne, and held their moots or courts of justice; all, however, we have said on this head is mere matter of conjecture and analogical enquiry.

This author is of opinion that the account of Alexander II. king of Scotland having, in 1237, refused to suffer a pope's legate to enter his dominions, because no legate had ever been admitted into his kingdom, is erroneous; as legates had held councils in Scotland before, particularly in 1221, at Perth, for which he quotes the chartulary of Murray. This certainly is a strong authority, if that chartulary is authentic, or if the priest entered Scotland with legantine powers. If the words of Matthew Paris are properly considered, Alexander might mean no more than that none of his predecessors had *willingly* suffered a legate to enter their kingdom. Perhaps the king understood by a legate only a Roman tax-gatherer, sent to fleece his people as he had done the English.

In the remaining part of this dissertation the reader, who is fond of Scotch ecclesiastical history, will find many excellent observations upon the inaccuracy of its authors and compilers as well

Well as upon the general state of that church, before and at the time of the Reformation. An English reader, however, who has the least curiosity concerning the ancient state of the drama in that country, must be agreeably amused with the following quotation.

‘ From the time of the Reformation, it is supposed that every ordinance of the church is known, and every historical fact, concerning the church, ascertained; and yet how few are there who ever perused the *Book of the universal kirk*, in which many ordinances and historical facts, not to be found elsewhere, are recorded.

‘ I subjoin a specimen of curious particulars in it, all relating to one subject.

‘ March 1574. “ It is thought meet and concludit, that na clerk-playes, comedies or tragedies, be maid of the canonical scriptures, new as auld, on Sabbath-day nor wark-day, in time coming: The contraveners hereof, if they be ministers, to be secludit fra the function; and if they be utheris, to be punished be the discipline of the kirk. And ordaines an article to be given into sick as sits upon the policie, that for uther playes, comedies, tragedies, and utheris profaine playes, as are not maid upon authentic pairtes of the scriptures, may be considered before they be proponit publickly; and that they be not played upon the Sabbath dayes;” p. 145.

1576. “ The assembly refuses to give liberty to the Bailie of Dunfermline, to play upon the Sunday afternoon a certain play, whilk is not made upon the canonical parts of scripture, in respect of the act past in the contrair;” p. 161.

1577. Proposal to the Regent, “ That his Grace would discharge the plays of *Robin-huid*, *King of May*, and sick utheris, on the Sabbath day;” p. 168.

1579. Quer. from the synodallis. “ Quhat ought to be done to sik persones, that after admonition, will pass to May-playes; and specially elders and deacones, and utheris quha beares offices within the kirk? Ans. They aucht not to be admittit to the sacraments without satisfaction; in special, elders and deacons.” We are too apt to figure to ourselves the reformers of that age as persons of impolitic and inflexible austerity.’

As a specimen of our author’s impartiality, we shall just mention his being so much divested of religious prepossessions, that upon his accusing Knox’s history for being exceedingly partial and erroneous, in an account of certain canons, he subjoins the following note.

‘ This is a strong charge; and I will make it good. Whether the passage here censured be the work of an interpolator,

or of Knox himself, is nothing to me. I seek truth where I can find it: if I am successful in my search, I am happy; if not, unfortunate. I am willing to admit that Knox was zealous in a good cause; but no zeal can justify a man for misrepresenting an adversary. My freedom may offend; but if we are to be governed by names and authorities of man, why did we leave the church of Rome, where there are as good names and authorities of man?

The canons of the church of Scotland are accompanied with many useful notes, which serve to elucidate the civil as well as ecclesiastical history of that kingdom. By the 23d canon it appears that the celibacy of the Scotch clergy was of a very extraordinary kind, and that their concubines were in reality their wives, though they and their children were disabled from holding lay estates and houses. The editor has given us the canon itself in Latin as follows.

‘XIII. Item salubri provisione decrevimus, ut clerici beneficiati de cætero domus aut possessiones laicas ad opus concubinarum et filiorum suorum emere non præsumant, nec etiam ad opus eorum domos construant in feodo laicali; sed nec etiam pecuniam ministrent ad hujusmodi emenda, ad opus illorum, ut sic eis subtrahatur occasio malignandi. Si quis super hoc habeatur iustâ ratione suspectus, nisi ad arbitrium superioris se purgaverit, ipsius arbitrio puniatur. Præterea, licet testamenta legitima clericorum beneficiatorum decedentium volumus observari, nolumus tamen quod concubinis aliquid in testamentis suis relinquunt. Quod si de cætero factum fuerit, totum illud in usum ecclesiæ quam rexit defunctus, Episcopi arbitrio convertatur.’

As Sir David has not thought proper to oblige us with a translation of this curious canon we shall attempt one.

‘Likewise by a salutary provision we have decreed that beneficed clergymen shall not presume to buy houses or lay estates for the use of their concubines or their sons; nor shall they build houses for them upon a lay fief; neither are they to furnish them with money for buying such houses, that occasion of slander may be thus taken away. If any one shall, upon just grounds, be suspected on this head, unless he shall purge himself to the satisfaction of his superior, let him be punished at his pleasure. Farther, although we are willing that the lawful testaments of beneficed clergymen who are dead, should be observed, yet we prohibit their leaving any thing by their last will to their concubines. If such a thing should be done, let the whole of it be converted at the pleasure of the bishop to the use of the church where he presided.’

In the 34th canon mention is made in a charter, so early as the time of William the Lion, of the tythe of sea-fish. If we mistake not, such a tythe is mentioned by Sir Robert Sibbald, in his history of Fife, to have been established even before that time by David I. of the felchs at Kinghorn, payable to the abbey of Dumfermling.

The 63d canon gives us a curious inventory of the utensils that every priest had a right to in the parsonage-house when he came to his living. These were, first, in the hall or dining room; a sufficient table with tressels or wooden supporters, a bason and a ewer, a napkin and a towel; second, in the kitchen, a brass-pot, a pan, a stool, a kettle crook, a chain from which the kettle hung, a pestle and a mortar. In the brewhouse, a mash-vat, a trough, a vat, a sa, (what utensil that was we know not) and a barrel.

Our author in his examination of some of the arguments for the high antiquity of the *Regiam Majestatem*, attacks the fidelity of Skene, the editor of that work; 'to all appearance, says he, Skene was a careless if not an unfaithful publisher;' and he hints that the vast labour he was at in preparing from old worn-out manuscripts a correct copy for the press, was a difficulty of his own making. A copy of the *Regiam Majestatem* presented by the first earl of Cromerty, which antiquaries think to be the oldest manuscripts extant in Scotland, is supposed, by Sir James Dalrymple, to be written in the days of Robert I. who was contemporary with Edward II. of England, and lived to the reign of Edward III. but his name-sake, this writer, seems to be of a different opinion. One of his reasons is, that he could not perceive the similarity between the writing of the manuscript, and any writing he had seen of the age of Robert I. As we know nothing of the fact, we are very sorry that this author did not order a few lines from that manuscript to be engraved, which might be done at a very trifling expence; and as we never have observed any difference between the hand-writing of the same age published by Anderson, and Madox, and others, the doubt might have been ascertained, and perhaps the decision final upon an intuitive comparison between the Scotch and English hand-writings.

Our author next proceeds to show his 'reasons for doubting of the care and fidelity of Skene in his edition of that work.

'He thus publishes that celebrated passage, *Regiam Majestatem*, l. 2. c. 33. "Cum quis autem moritur habens filium postnatum, et ex primogenito filio, jam mortuo, nepotem, magna juris solet esse dubitatio, uter eorum præferendus sit in illa successione, scilicet utrum filius vel nepos.—Dicunt quidam, filium postnatum rectiorem esse hæredem, quam nepotem

talem; eâ scilicet ratione, quia filius primogenitus, cum mortem patris non expectavit, nec etiam expectavit quod ejus esset hæres; et ideo, cum filius postnatus supervixerit tam patrem quam hæredem, rectè, ut dicunt, patri succedit. *Aliis* vero visum est contrarium; videlicet, talem nepotem de jure patrui esse præferendum."

' Thus Skene, and to the word *aliis* he adds this marginal note, " ut *Glanv.* l. 7. c. 3."

' When this passage, as published by Skene, is compared with the MSS. a most extraordinary variation will be discovered.

' Lord Cromerty's MS. has these words, " *Aliis* vero visum est contrarium."—There follows, " ut *Ricardo de Lucy, et R. de Glanvilla*, talem nepotem de jure patrui esse præferendum."

' The MS. 1488, part 2. c. 31. bears, " Dicunt quidam, viz. Rainulphus de Glanvilla," &c.

' In like manner the MS. 1528, part 2. c. 67. bears, " Dicunt quidam, viz. Rainulphus de Glanvilla."

' The MSS. 1439 and 1520, mention in the margin, " Rainulphus de Glanvilla." This is in the same hand with the rest of the writing.

' Lord Auchinleck's MS. l. 2. c. 39. bears, " Dicunt quidam, viz. Raynulphus, quod filius postnatus rectior est hæres," &c.

' Mr. Croftie's MS. l. 2. c. 32. bears, " Dicunt quidam, viz. Ranulphus de Glenvilla."

' I have had no opportunity of consulting the Yelverton MS. it is however so recent, that no inference could be drawn from it, either one way or other.

' Thus all the seven MSS. of *Regiam Majestatem* that are preserved in Scotland, uniformly bear reference to Glanville, although the eldest MS. alone does truly express his opinion.

' It is strange if the fatal name of "*Ranulphus de Glanvilla*," did not appear in any one of the MSS. from which Skene formed his edition; if it did, it is no less strange that Skene suppressed it.—His marginal note seems to shew that he knew too well what might be implied by *aliis*. I presume that "*R. de Glanvilla*" was not one of the various readings which in his preface he considers as "*lucæ ac memoriæ indigna*."

' If the words "*R. de Glanvilla*" be not an interpolation, the controversy, Whether *Regiam Majestatem*, or the work of Glanville, is the original, which will be brought to a short issue? for a treatise composed in the reign of David I. could not make any reference to Glanville's treatise.'

We have already given our opinion concerning the *Regiam Majestatem**; but as the question now comes to a matter of fact, which we shall not dispute, we shall only beg leave to ask what is the consequence—Skene held a place of great eminence, we mean for those times, in the law of Scotland. He advanced that he published this work from such old moth-eaten manuscripts, that the publication was a kind of Augean stable, and that, through the carelessness of transcribers, many passages were so disjointed and confused, as either to corrupt or annihilate the sense. If we are not mistaken, his publication was at the national cost; and he lived at the time when lawyers and other antiquaries were not wanting in Scotland, capable to have detected and exposed any such infidelity as this author suspects him guilty of. It is the more reasonable to believe this, as Craig, who was a feudist, and did honour to the learning of his country, was of a direct contrary opinion; and it is unreasonable to suppose that he had not his followers among the faculty of lawyers.

An interpolation of the text therefore, which this gentleman supposes, is quite out of the question in this controversy. He leaves the age of its oldest manuscript doubtful; and the other manuscripts he mentions are of no kind of validity, being all within the era of printing, excepting one, dated 1439. He supposes, and we think very candidly, Cromerty's manuscript to be later than the end of Robert I. Why therefore might not Skene have printed from an older manuscript where no notice in the text was taken of Glanville? We shall, however, be glad to be resolved of the following fact, whether this Cromerty's manuscript contains all that is to be found in the copy printed by Skene? If it does not, we think the presumption very strong that Skene printed from an older manuscript. In short, we cannot upon the whole imagine, that the omission of the words mentioned by this author, is a proof of Skene's infidelity; and we must be of opinion, that it would be a most dangerous doctrine in literature, if, since the art of printing was discovered, an omission of this kind in so important a publication, should be charged on the memory of an editor, who publishes his works in his own life-time, and in what we may call a juridical capacity.

If the mention of the decretals of Gregory IX. and Boniface VIII. in the manuscript, are the genuine text, we must admit, that it goes far towards a reprobation of the *Regiam Majestatem* being coeval with David I. but till the genuine text can be ascertained, which is not at all improbable may happen, the verdict of critical learning must undoubtedly be in Skene's favour.

* See Vol. xxiv. p. 84.

This writer, in examining the high antiquity of *Regiam Majestatem*, pleads the cause of Edward I. whom he calls a tyrant. 'What benefit, says he, could Edward derive from destroying a few insignificant parchments?'—'A conqueror, continues he, like Edward I. had no occasion to destroy harmless charters, or monastic chronicles, if possible, still more harmless.' According to this doctrine, a writer of the English history in the year 1719, may say: Nothing can better convince us of the futility of the English history, than the ridiculous supposition that about the year 1747, a British parliament, then thought the most august assembly of any in the world should deliberate for a whole session, whether the poor abject Highlanders of Scotland should not be obliged to clothe their backsides, nay, to lay aside the simple classical apparel of their ancestors. A legislature like that of Great Britain cannot be supposed to have had any such aversion to naked posteriors, though not cased in breeches, or an apparel that was used by the Romans themselves. What inconsistencies will not writers, fond of particular notions, run themselves into? and, what is still more extraordinary, those absurdities have been favoured by authors not quite destitute of learning, even so far back as the year 1680."

Thus far our historian of the 24th Century. A contemporary critic, may, perhaps, answer, that the facts rest upon unquestionable authorities; and that it was a sacrifice made by the legislators of those days to the delicacy of their ladies; another may say, with more justice, that the government resolving to root out every thing that could suggest an idea of a future rebellion, very wisely abolished a distinction of dress, which notoriously operated to that purpose. What could conduce more to Edward the first's scheme of incorporation, or rather subjection, than to endeavour to destroy all the evidences that could revive the opinion of their independency in the minds of Scotchmen? Was it not for that purpose, that he removed from Scotland even the harmless stone and rotten chair, that are still to be seen in Westminster-Abbey?

Having said thus much, we very readily acknowledge, that many Scotch records of great antiquity escaped Edward and his agents; but this appears to have been through the public spirit of the barons and churchmen of those days; and the records of that kingdom, seem to have suffered more from the fanaticism of the reformers than the ambition of their conquerors. This writer is candid enough to admit of the anachronism we already pointed out* in our Review of lord Litchelton's History, as if the *Regiam Majestatem* had been com-

* See Ibid. p. 87.

posed in the reign of David II. We agree with him as to the character he gives Ferrarius, who, we believe, was a foreign coxcomb in literature; and that it would be no difficult matter to ascertain the principal papers that were carried off by Edward I. from Scotland, especially as we have an inventory of those that were carried to London in his predecessor's reign, published by Rymer.

The reader will pardon us for extending this article to some length, as the subject of it is a work of great industry and critical discernment; and as we were, in some measure, interested in defending our former opinion concerning the celebrated code of the Scotch law. As to the other parts of this work, we think them well worthy the perusal of every antiquary; nor are we at all an advocate for the authenticity of the Mac Alpine laws, or the Chronicle of Kinlofs.

The catalogue of the lords of session from the institution of the college of justice in the year 1532, is attended with some curious historical notes which must be very entertaining to those who study the laws and history of Scotland.

II. *The Romish Horfeleech; or, an impartial Account of the intolerable Charge of Popery to this Nation, in an Historical Remembrance of some of those prodigious Sums of Money heretofore extorted from all Degrees, during the Exercise of the Papal Power here. To which is annexed, An Essay of the Supremacy of the King of England.* By Thomas Stavely, Esq. 8vo. Pr. 3s. 6d. Davies.

‘**T**homas Stavely, Esq. of Cuffington in Leicestershire, was admitted of the Inner-Temple, July 2, 1647, and was called to the bar the 12th of June, 1654. He was steward of the court of records at Leicester, and died 1683.’ Such is the brief account this editor has been able to give of the excellent antiquary, the author of the work before us. It was published in the reign of Charles II. when the nation, with horror, beheld the impending danger of a popish successor to the crown, and it undoubtedly had its effect; but, like other temporary services, the danger being over, it was consigned to oblivion. Without enquiring too minutely into the reasons of this republication, or whether a late survey discovered the number of Roman Catholics in England to have been greater than is generally mentioned; and, indeed, without any consideration to the present state of popery in Great Britain, this work is a valuable repository of historical facts, and places within a short compass an accurate and distinct view
of

of the Romish exactions in former times. This elucidation does the highest and most important service to the civil, as well as religious, history of this country.

The following passage informs us of a most curious text from cardinal Pole's works, which we do not remember to have seen quoted in the late controversy concerning that solemn tool of slavery and superstition *.

' Then, when Christ, says our author, told St. Peter, that he would make him a *fisher of men*, though possibly the innocent and meek apostle, not fully apprehending the full import of that right which thereby was conferred on him, applied himself to a kind of spiritual fishing, hunting after some mystical fishes, to inclose them in the net of some invisible kingdom in the heavens; and cardinal Pool interprets the donation thus: *thou and thy successors shall have dominion over all men, ruling over kings, and commanding, regulating, and casting out emperors*: yet the good apostle's more illuminated successors, have now hit upon the true import and meaning, and conclude that Christ did not only give them a power to fish for men, but for money also, and for that purpose conferred on them a right to fish in all secular ponds and rivers.†

The reader, perhaps, may have a very laudable curiosity to be particularly informed of the different heads with which this hydra, called the Romish horseleech was furnished. We shall therefore gratify his desire, and leave him to wonder how any kingdom could survive such copious evacuations of treasure, Peter-Pence.—First fruits and tenths.—Confirmation and admission-money.—Legatine levies.—King John's pension.—Appeals.—Dispensations.—Indulgences, pardons.—Reliques, Agnus Dei's, crosses, pictures, &c.—Rood of grace, images, miracles.—Jubilees, pilgrimages.—Offerings, gifts, presents, &c.—Collections, contributions, courts, jurisdictions.—Contributions for the Holy Land.—Crusado's.—Ambassadors, agents.—Strangers beneficed.—Priories aliens.—Knights templars and hospitallers.—Elections of popes and cardinals.—Siding in schisms.—English popes and cardinals.—Canonisations.—Pope's legates, collectors, &c.—Cousins, Lombards.—Complaints of the people.—Sums exhausted.—Abbies, monasteries, &c.—Chantries, free chapels, colleges.—Shrines, reliques, &c.—Itinerary priests, consecrations, visitors, courts, confessions, &c.—Purgatory, with its dependents.—Masses, anniversaries, obits, requiems, dirges, placebo's, trentals, lamps, &c.—The place and torments of purgatory.—

* See Vol. xvii. p. 413, & passim.

If our readers are amazed at the variety of the means for draining England of its money, he must be no less so at the credulity of the people. England at that time contained a knife belonging to our Saviour, the hairs of the blessed Virgin, some of St. Paul's blood, the hand of St. John the evangelist, the relics of the apostles Andrew and Philip, the ear which Peter cut off from Malchus, a piece of St. Andrew's cross, the Virgin Mary's girdle was shewn in eleven places, and her milk in eight; nothing was more common than her smocks, the wood of the holy cross was seen in twenty places, the coals that broiled St. Laurence and two ribs of the same martyr were seen in a crystal vessel. The catalogue of these and two or three hundred other relics is closed with the three following.

'The image of an angel with one wing, which brought hither the spear's-head that pierced Christ's side—an image of our Lady, with a taper in her hand, as burned nine years without wasting, till, one forswearing himself thereon, it went out, and was then found to be but a piece of wood—our Lady of Worcester, from which certain veils and dressings being taken away, there appeared the statute of a bishop ten feet high.'

Our author next gives us the history of 'the Rood of Grace at Bexley in Kent, which being made with divers vices and wires to turn the eyes and move the lips, was shewed publicly at Paul's cross, by John bishop of Rochester, and there broken, and pulled in pieces, the people laughing at that which they adored but an hour before.'

This republication must give an Englishman of the present age a very sensible mortification, especially as all the instances of credulity, superstition, tyranny and imposture adduced by the author are supported by unquestionable authorities.

III. *A Chronological History of the Weather and Seasons, and of the prevailing Diseases in Dublin. With their various Periods, Successions, and Revolutions, during the Space of forty Years. With a comparative View of the Difference of the Irish Climate and Diseases, and those of England and other Countries.* By John Rutty, M. D. 8vo. Pr. 6s. Robinson and Roberts.

THE influence of the air in producing diseases, was one of the first observations which were made in the practice of physic; and the medical faculty remaining satisfied with that general doctrine, it is only of late that they have thought of confirming it by chronological histories of the weather. Of the writers who have directed their industry to this species of observation,

ervation, the author of the work before us may be reckoned amongst the most considerable; as he exhibits a history of the weather and prevailing diseases in Dublin, during a period of no less than forty years. This history has been drawn up from diaries, regularly kept, both of the weather and diseases; but the author, apprehending that the proximity of a journal, on one hand, would deter most men from reading it, and on the other, that quarterly or yearly accounts would not be sufficiently explicit, has reduced the diaries of the weather into monthly registers, and contracted the accounts of the diseases. But that our readers may be the better enabled to judge of the method, we shall present them with the history of the weather for the year 1725, the period at which the register commences.

S P R I N G.

‘ March was mostly fair and pleasant, sometimes sharp and cold: the eleventh high winds at S. E. The principal winds N. E.

‘ April was alternately fair, cloudy, and showery. The twentieth and twenty-first a good deal of rain. The principal winds S. W.

‘ May exhibited a good deal of fair weather, but with clouds and rain interspersed. The twenty-seventh and twenty-eighth stormy: the twelfth and twentieth hot, towards the end cold. The principal winds N. E. and S. W. In the spring intermitting fevers appeared, which vanished at the beginning of summer: also some exanthematous fevers appeared, which, for the most part, were not dangerous.

S U M M E R.

‘ June. Frequent and very plentiful rains, not many fair days, though it concluded fair and very hot. From the seventh to the seventeenth very cold and unpleasant. The twenty-third stormy and cold. The principal winds W.

‘ July. Rain and cold winds prevailed until the twenty-third, and S. W. winds. The seventh and eighth stormy.

‘ July. From the twenty-third to the end mostly fair, sometimes warm with S. E. and E. winds.

‘ August. The beginning was mostly fair, but the remainder was frequently cloudy, wet, and cold. The ninth, sixteenth, and twenty-third, much rain, the principal winds W. and S. W. In summer there was a purple petechial fever, chiefly among the poor, and it was not mortal.

A U T U M N.

‘ September. The first half for the most part fair, and frequently hot: the latter half there were frequent rains, and it was

was much colder. The twenty-seventh and twenty-eighth much rain and high winds. The principal winds W. and N. E.

October was alternately fair, cloudy, and foggy, with frequent rains: very cold the eighth and tenth. High winds the first, twelfth, thirteenth, seventeenth, twentieth. The principal winds S. E.

November was fair, cloudy, and wet by intervals; much rain the fifteenth, sixteenth, and twenty-ninth. High winds the first, third, fifteenth, sixteenth, twenty-fifth and twenty-ninth: the twelfth, thirteenth, and fourteenth, frosty. The principal winds N. W. In September and October a remitting fever was observed, chiefly among the poor, sometimes attended with purple spots, and commonly ending with a sweat in fifteen days, and not mortal.

The sum total of burials in Dublin in 1724 was two thousand nine hundred and forty-one.

W I N T E R, 1725, 1726.

December. Frosty in the beginning and some snow: else alternately fair, cloudy, and wet. A storm the second; high winds the fifth, ninth, twentieth, twenty-first, and twenty-second. The principal winds W.

January was a month of the hardest weather for snow, rains, floods, and great inundations over all Europe that ever was known. High winds the first, second, fifteenth, and twenty-seventh. The principal winds N. W. and S. W.

February was cloudy, rarely fair, cold, with frequent showers of snow or sleet. The third and sixth much rain; the eighteenth stormy; the twenty-fifth and twenty-sixth frosty.

S U M M A R Y.

The spring inclined to fair and dry.

The summer wet and cold, as over the greatest part of Europe.

The autumn variable.

A cold winter, snow and rain frequent.

The introduction contains several ingenious remarks on the climate and diseases of Ireland in particular; and, upon the whole, we think the work is an acquisition to the natural history of that kingdom.

III. *An Inquiry into the Efficacy of Warm Bathing in Palsies.* By R. Charleton, M. D. *Physician to the General Hospital at Bath.* 8vo. Pr. 1s. 6d. White.

IT might naturally be imagined, from the general title of this Inquiry, that it promised an account of the effects of every kind of warm bathing in palsies, though the author only

14 Charleton on the Efficacy of warm Bathing in Palsies.

only treats of the particular effects of the Bath waters alone; his intention being to ascertain the question, whether such an use of these waters be beneficial or injurious in those disorders of the nerves? The principal authorities produced for and against this practice are taken from Dr. Willis and Dr. Mead, the former of whom has expressly recommended the Bath waters as the most effectual remedy in paralytic complaints, whilst the latter condemns all kind of warm bathing without exception. In order to determine this point, Dr. Charleton exhibits a table of the number of paralytic patients admitted into the general hospital at Bath, during the space of thirteen years, by which it appears, that out of nine hundred and sixty-nine, eight hundred and thirteen were benefitted. In regard to the objections which have been urged against these waters, he observes, that 'it is natural for men to be governed in their judgments by what falls under their own observation: hence it is, that we are often tempted to draw general conclusions from the good, or ill, success of a few particular cases. But it is on full and repeated experience, not on partial or casual; that aphorisms in the art of medicine are to be drawn, or can be well founded; and, therefore, as the evidences here produced are both numerous and decisive, I shall not hesitate to affirm, whatever authority there may be to the contrary, *that bathing in these waters is useful in palsies.*'

In support of the doctrine above delivered, our author produces several particular cases of palsies arising from various causes, which, together with the good effects of these waters, contain many judicious and useful observations. We shall present our readers with the following, as exhibiting a case of a very singular nature.

* *A palsy of the lower limbs, from convulsion fits.*

* Samuel Manning, of Minching Hampton, aged 22, had been always healthy till one day, having over-heated himself and getting wet immediately afterwards, he was taken in the evening with so severe a pain in his head and back, that he became speechless and lost his senses.

* By bleeding, blisters, and other proper remedies, he was in a few days brought to himself; but the attack left behind a train of nervous spasms, which affected him for a fortnight, and frequently occasioned convulsion fits.

* When these fits left him, he had, for above a month, periodical returns of a numbness in his legs and thighs; which were preceded by a strange uneasy sensation in the Os Sacrum, and smart pains in the soles of his feet.

‘ This numbness, which always began about eight in the evening and continued till four in the morning, at length ceasing, he was again seized with convulsion fits, for four days successively; in which his strugglings were violent, and while they lasted he was deprived of his senses.

‘ Two days after these fits had ceased, the same train of nervous spasms returned with which he had been affected in the beginning of his disorder. Their continuance, indeed, was short, but then they left him totally void of all motion in his lower limbs: for which complaint he was sent to our hospital.

‘ About three weeks after his entrance on a regimen of these waters, he fell ill of the small pox, and was then in so feeble a state, that his recovery was scarcely to be expected. He got, however, through that distemper, which was of the fullest distinct sort, but received no benefit as to his palsy in consequence of it. He returned as soon as was proper to the waters; drank them in moderate doses, and used bathing every third morning. This plan he pursued for two months, and obtained by it a considerable abatement in his paralytic complaints; when, by an act of great imprudence, he not only put a stop to his progress, but endangered his life. For, as he was carried to the bath, he was taken with a shivering and a pain in his head, yet, notwithstanding these symptoms of a severe cold, he went into the bath, and staid there much too long. On his return, the pain of the head increased to that degree as to render him delirious, and a fever succeeded, which for many days subjected him to the most imminent danger.

‘ When the ill effects of this accident were over, a pursuit of his former plan, uninterrupted by any sinister events, effectually restored his limbs to their native strength and activity; and, after a residence in the hospital of 127 days, he returned home free from all complaints.

‘ It may be remarked from the enumeration of the symptoms in many of the preceding cases, that those disorders which are usually termed nervous or hysteric do frequently accompany the palsy; and, as it likewise appears from the present, as well as from a foregoing history (and other examples might have been produced) that they sometimes also give rise to the palsy; the connection of these diseases, it is presumed, will render a state of such patients not unnecessary, who for nervous and hysteric complaints have been received into our hospital.

‘ And this account I shall the more readily give, as there are physicians of good reputation, in the present age, who seem to have no favourable opinion of the Bath waters in such disorders; contrary, indeed, to the judgment of Sydenham, by whom they are strongly recommended. But, waving all claim to authority,

thority, let us appeal to facts for the decision of their character.

‘ Within the time allotted to the present inquiry, I find by our register books, that eight patients have been admitted, whose disease was the St. Vitus’s dance.—Of these three were discharged cured; three left the house much better; and two received no benefit.

‘ Of others, who laboured under various anomalous affections of the nerves, the total number amounts to 146. Of which 113 were either cured, or greatly benefited; eighteen were no better; five died; seven were improper; and three were discharged at their own request.

‘ To this general evidence many particular instances might be subjoined of the efficacy of Bath waters in nervous diseases; but this not being our immediate purpose, I shall only mention one case, whose singularity will apologize for its publication.

‘ Mary Ford, of a sanguine and robust constitution, aged 26, was admitted into the hospital, under my care, Sept. 29, 1762. Her complaint was an involuntary motion of her right arm. It was occasioned by a fright, which first brought on convulsion fits. She was uncertain how long these fits continued, but the first perception she had of returning sense was a most excruciating pain in her stomach. On a sudden this pain vanished; and her right arm was instantaneously flung into an involuntary and perpetual motion.

‘ She had in vain made use of the most likely means to conquer her disorder; which, at the time she gave me this account, had continued, without any abatement, for upwards of sixteen months: nine of which she had been a patient in the Exeter Infirmary.

‘ This motion of the arm was like the swing of a pendulum; which it resembled also in being regular and incessant. It was besides quick, and so strong, that the hand was at every vibration flung up higher than her head. And what adds much to this singular phenomenon is, that it neither fatigued her nor abated her strength; yet, if by any means whatever it was stopped, even though by herself, a most severe pain immediately seized her stomach, and convulsion fits were the certain consequence.

‘ Once, at my request, she took a light walking cane in her hand; which she had no sooner done, but, this motion becoming irregular and unequal, the pain of her stomach returned with extreme violence, and she fell into the strongest convulsion fit I ever saw; out of which she did not recover, till the arm had, after infinite struggles, returned to its accustomed vibration.

‘ With

‘ With respect to the general state of her health, this patient was no ways disordered. Her appetite and digestion were good, the catamenia were regular, and the other secretions and evacuations perfect. Her sleep indeed was too short; it seldom lasting longer than three or four hours. During sleep, the motion of her arm ceased; but the instant she awoke (and she was always awakened by a pain of the stomach) it returned, and continued, without intermission, for the remainder of the four and twenty hours.

‘ After she had drunk the waters and bathed for about a month, finding no amendment in her complaint, I prescribed for her a medicine composed of asafœtida and opium. She began with taking a grain of opium every day, and gradually increased the quantity to four grains a day.

‘ In the use of this remedy, together with bathing, and drinking the waters, she persisted for another month; but without any kind of benefit. On the contrary, those days she went into the bath her spirits and strength were much weakened. She was ordered, therefore, to omit bathing, and to have her arm and the spine of the back pumped every, or every other day, for as long a time as she could bear it. Drinking the waters and her medicine were continued; for I observed the opium neither occasioned drowsiness, relaxation of the solids, nor any defect in the performance of those functions on which health depends.

‘ It was near three weeks after she had commenced this last plan, before any alteration was made in her disorder; when, as she was one day using the pump, the motion of her arm suddenly changed; and, having been perpendicular, became horizontal.

‘ This change made it evident, that a different set of muscles were now affected; on which account it was not unreasonable to suppose, that, by persevering in those measures which had occasioned such an alteration, the entire cure of the disease might in time be effected. Nor did the supposition happen to be wrong; for this horizontal motion grew gradually less and less, till it entirely ceased, and the arm became obedient to her will. Before she left the hospital, March 30th, 1763, her arm was so perfectly restored to its natural motion and strength, that I have seen her carry with it a brass bucket full of water, and assist in washing the ward she belonged to.

‘ Upon her discharge, she went into service; but came back to us about two months afterwards. She had felt some slight attacks of pain in her stomach, and, therefore, dreaded the return of the involuntary motion of the arm. But by, occasionally, taking a few warm aloetic purges, and drinking the

waters daily, for about five or six weeks, (neither bathing, nor pumping, being necessary) her stomach was set to rights, and the return of the spasm of her arm prevented. As I have heard nothing of her since this last dismissal, it is to be presumed she has continued free from her complaint.'

V. *Letters written by his Excellency Hugh Boulter, D. D. Lord Primate of all Ireland, &c. To several Ministers of State in England, and some others. Containing, an Account of the most interesting Transactions which passed in Ireland from 1724 to 1738. In Two Vols. 8vo. Pr. 10s. in boards. Horsfield.*

THE letters before us are the best evidences ever published of that extreme jealousy with which the English administrations, under the two first princes of the Brunswick line, beheld the people of Ireland, and of the vast attention that was paid to the preservation of their dependency upon the crown of Great Britain. Never, perhaps, did any government employ a more successful minister for that great purpose than that of England did, when they raised Dr. Boulter to the primacy of Ireland. He was promoted from the see of Bristol, at a very critical juncture, upon the death of the primate Lindsay.

Ireland was then in a kind of ferment upon more accounts than one. A strong Jacobite party was exasperated on account of the detection and defeat of what is generally called, the bishop of Rochester's plot. The duke of Ormond, who was to have headed a descent upon Great Britain or Ireland, was still alive, and had a great number of friends in both kingdoms; a war with Spain was daily expected. The Irish house of commons were out of humour with the English ministry, nor was the latter entirely easy with regard to the house of peers in that kingdom; not to mention many bold alarming pamphlets and papers, that were published in favour of Ireland's independency.

Those, however, were dangers which the best ministry in the world, on this side the water, could not have avoided; but our prelate was placed at the head of affairs in that kingdom, or if the reader pleases, was made first minister, for such he certainly was, at a juncture when the best protestant subjects there beheld the honour and interest of their country sacrificed in the most infamous manner to party and puffillanimity. First in the attempt of establishing Wood's halfpence; and secondly, in that incredible licence which was granted by the government of England to the French beating up for recruits

cruits through the streets of Dublin. The last was a measure as unconstitutional, as the first was unpopular, and both of them were defeated by the firmness of opposition.

Having said thus much, the reader may form some idea of the difficulties archbishop Boulter lay under when he was first elevated to his premiership. He could not, like Ximenes and Alberoni in Spain, and Richelieu and Mazarine in France, dictate in the second, if not the first person, and say it is my will, or the king's pleasure, for he had several intermediate controulers between his majesty and himself. It was but decent in all acts of government to give the lead to the lord lieutenant. The opinions of the secretaries of state had great weight, and, above all, the first minister, who, during all our prelate's administration, was Sir Robert Walpole, must be consulted. The bench of bishops in Ireland must be managed, and great attention was to be paid to that of England; nor was it very easy to carry matters smoothly on with the two Irish houses of parliament.

A reader, who sits down with impracticable ideas of primitive piety in the church, or primitive patriotism in the state, will, we are sensible, be disgusted with this publication, because it contains the letters of a minister and a man of business, rather than of a pastor and a prelate; nor can it be denied that primate Boulter, in more passages than one, insists upon his being supplied with friends and assistants of his own choosing. After these preparatory observations, which are absolutely necessary on account of the naked manner in which the letters before us are introduced, we shall venture to give the reader some account of the most important. In one, addressed to the duke of Newcastle, then secretary of state, soon after the primate's arrival in Ireland, we have the following account of the state of Ireland at that time.

' We are at present in a very bad state, and the people so poisoned with apprehensions of Wood's halfpence, that I do not see there can be any hopes of justice against any person for seditious writings, if he does but mix somewhat about Wood in them. I must do the better sort of people here, the justice to say, they speak with great concern of the imprudence of the grand juries, and the ill stop to justice: but those who would hinder it now are unable. But all sorts here are determinately set against Wood's halfpence, and look upon their estates as half sunk in their value, whenever they shall pass upon the nation.

' Our pamphlets, and the discourses of some people of weight; run very much upon the independency of this kingdom; and, in our present state, that is a very popular notion. But

others, (who possibly have had a hand in raising this ferment at first) declare publickly against all such notions, professing the utmost loyalty to his majesty; and are very uneasy at the ill humour, and insolent behaviour, of the people. I am satisfied, many here think ten or fifteen thousand pounds worth of halfpence would be of service; but they dare not say so to any Irishman; nor at present does there seem to be any way of composing matters; all fearing or pretending to fear, the parliament; and except things cool a little, I am apt to think the parliament would fear the madness of the people. Though all people are equally set against Wood here, yet many of the present madnesses are supposed to come from Papists, mixing with, and setting on others, with whom they formerly had no manner of correspondence.'

It appears in the course of this correspondence, that our primate had fully studied the case of the Irish coinage, silver and gold as well as copper; but as the subject is no longer interesting, we shall omit any quotations. It appears likewise, that our primate was but upon a very indifferent footing with the archbishop of Dublin; and that he early bespoken an English successor for him, as, indeed, he did, for almost every place that fell, or was likely to fall, either in church or state. Every letter is full of requests to the great men on this side the water, for places to his friends; and some of them seemingly so trifling, that they were scarcely worth the asking. This would give us a very strong prepossession against the virtue and disinterestedness of the primate, were we not informed by the editor, that his grace left the whole of his fortune, which was very considerable, to charitable uses.

Lord primate Boulter's sagacity suggested to him the expediency of the British government purchasing the royalty of the Isle of Man from the proprietor; a scheme which was at last adopted after about forty years deliberation. In every letter we find proofs of the great progress his grace makes in his knowledge of Irish affairs. That he was no friend to dean Swift appears, among others, by the following pregnant passage.

'The general report is, that dean Swift designs for England in a little time; and we do not question his endeavours to misrepresent his majesty's friends here, wherever he finds an opportunity: but he is so well known, as well as the disturbances he has been the fomenter of in this kingdom, that we are under no fear of his being able to disserve any of his majesty's faithful servants, by any thing that is known to come from him; but we could wish some eye were had to what he shall be attempting on your side of the water.'

The pusillanimity of the English administration continuing, we find our primate hurt in the year 1726, at some appointments made without his knowledge, or that of his friends at the Irish council-board. He is, at the same time, greatly concerned at foreigners inveigling into their service, great numbers of likely, healthy, young Irish recruits, on pretence of their going over to England for work; and, at the same time, he is very apprehensive of a Roman Catholic insurrection. Lord Carteret was then lord lieutenant, but he seems not to have been quite so pliable as his grace expected in the disposal of preferments. We must not here forget, that the famous Ambrose Phillips, whom Mr. Pope has so finely ridiculed, was then his grace's confidential secretary, and a member of the Irish parliament, and lived in his grace's house; and the editor of the letters appears warmly attached to his memory. The primate is so zealously his friend, that he applies to the duke of Newcastle, during the vacancy of the high chancellorship, to have Phillips likewise made secretary to the new chancellor, when named.

Whatever revolutions happened in the ministry of England, it is very plain that our primate's recommendations were generally successful there, and that they were made with as much judgment as impartiality; nay, that they were (particularly, in filling up the archbishoprick of Cashel) preferred to those of the lord lieutenant himself. His grace had a strong conviction, that lord Carteret was inclined to favour the Irish Tories, which he thought would ruin the English interest in that kingdom. He talks to his excellency with great spirit and freedom upon that subject.

Upon the accession of his late majesty, our primate had more influence in Ireland than ever; and many high preferments went thro' him. He informs his excellency of the expediency of keeping matters there on the same footing as in the late reign; but he seems not at all to regard a report, that his lordship was turned out of the ministry, and is very angry at the countenance which the Brodericks met with in England.

The application and penetration of this prelate in every department of business is truly admirable. His vigour of mind impels him to investigate every material circumstance of government. He says, that in the year 1727, they had in Ireland 3000 popish priests, and that 'in many places, the descendants of many of Cromwell's officers and soldiers are gone off to popery.' The reader, in this collection will find the remedies proposed by his grace for the encouragement of protestantism, as well as the relief of the poor, some, if not all of which were afterwards carried into execution. Next

year we find his grace indefatigable in drawing up schemes for remedying the want of silver in Ireland.

The famous duke of Riperda, the disgraced Spanish minister, this year (1728) took refuge in Ireland. It appears by a dispatch to the duke of Newcastle, that his late majesty sent over to our primate some orders relating to that minister; but as he was gone before they came over, 'there is, says the primate, no room for any thing more in this affair, than keeping his majesty's orders a secret.' In the same year, the Irish protestants were visited with a kind of epidemical disease of migrating to the West-Indies, which is spoken of with great concern by his grace. At this time his chief dependence in England was upon lord Townshend, whom he knew to be a staunch whig. In the beginning of the year 1728-9, the primate was very active in promoting a subscription for a supply to the poor in buying corn, especially those in the north, where a dearth raged.

'There is no doubt, says the editor, but his grace contributed largely to this subscription; but what he did in the year 1739-40, in the great frost, almost exceeds belief; there was not a poor distressed person in the great city of Dublin who applied, that was not daily relieved to the full, and chiefly by his bounty: the house of commons took this so well, that they voted him very justly their thanks on this very remarkable instance of his goodness. The sums he then expended must have been very great indeed, yet when he hath been complimented on this and frequent other occasions of the like sort, his usual answer was, that he should die shamefully rich.'

By this time the primate thought he had reason to complain of lord Carteret's duplicity. Our bounds oblige us only to hint at the wisdom and moderation of his grace's conduct, when the Irish dissenters applied to parliament for a repeal of the sacramental test.

The second volume of this work contains an account of his grace's conduct in the affair of the French recruits, which, we think, he managed with a delicacy and firmness that does honour to his memory. As some of Sir Robert Walpole's party, employed to apologize for his ministerial conduct at that time, flatly denied that ever such a measure was upon the anvil, we beg leave to lay before the reader the following dispatches, which contain a full and unexceptionable evidence of the fact,

'To the Duke of Newcastle,

'My Lord,

Dublin, Oct. 14, 1730.

'On Friday last lieutenant colonel Hennecy brought me your grace's of the 26th past; I told him, as we were several mails

mails behind hand, by the packet-boats being all on this side, I had not received the letter your grace referred to, but that upon the recommendations your lordship gave of him, I should afford him all the protection I could; and I directed him to call upon me after the arrival of the next packets.

‘ As he acquainted me with the business he came about, I took occasion to sound the lords justices the next day on the subject of his errand, and found there would be a necessity of laying before them what commands I received from your grace, to be able to do any thing in the affair.

‘ And as the mails arrived yesterday morning, by which I received the honour of your grace’s other letter of the 26th past, with the other papers you was pleased to send me, I have since discoursed with the other lords justices on the subject, and find they apprehend there will be greater difficulties in this affair than at first offered.

‘ If we encourage the French officers to set about raising their recruits, upon assurances that we will take no notice of it, they will be liable to great molestations, since every justice can take examinations against them and commit them, nor can we release them, but by due course of law, or by granting them a pardon. And whether they may not be the more busy in disturbing those levies, if they find them rather countenanced by the government, we cannot answer.

‘ What has happened to several of them formerly, when they were raising recruits here in a clandestine way (though as we knew his majesty’s intentions, we slighted, and, as far as we well could, discouraged complaints on that head) your grace very well knows from the several applications made to your lordship from the French ambassador. And what spirit may by artful men be raised among his majesty’s subjects when they hear some hundred recruits are raising in this kingdom for France, and how it may set magistrates every where on distressing the officers employed in this service, no one can tell.

‘ To what excesses of heat people are capable of running here, when they once take a thing right or wrong into their heads, the ferment raised here about Wood’s half pence is too plain demonstration.

‘ *And I must beg leave to hint to your grace that all recruits raised here for France or Spain, are generally considered as persons that may some time or other pay a visit to this country as enemies.* That all who are listed here in those services, hope and wish to do so, there is no doubt.

‘ There is without controversy a power in his majesty to grant leave to any persons to *levy men here under his sign manual*, by an act passed 8^o Georg. I. c. 9. and by the same act the

government here can grant such a license under their hands; but I find that without his majesty's express orders for it, nobody here dares venture to grant a license to the French officers to raise the intended recruits, since no one can answer what heats that may possibly occasion at present as well as at the next meeting of parliament.

' I should be very glad if I knew how to manage this affair to his majesty's satisfaction, and am very much obliged to his majesty for having so good an opinion of me as your grace is pleased to assure me in your letter.

' I am sure it will always be my greatest ambition to promote his majesty's service. But I am sorry I cannot give a more promising account of the success of this affair, since I perceive nothing will be done in it till his majesty is pleased directly to signify his pleasure. However, effectual care shall be taken that none of the officers who are come hither, suffer on this account.

' Lieutenant colonel Hennecy called on me this morning, and I directed him and his officers to appear as little as may be in publick, and to wait till we are further instructed in his majesty's pleasure, since at present there were some difficulties in the way.

' I have communicated your grace's letter to none but the lords justices, to whom I found it necessary so to do, and shall take all the care I can, that no other person knows any thing of it. But I find by some of the prints published here this day, that some accounts are come from England, that a number of recruits for the Irish regiments in the French service is to be raised here by his majesty's leave, and that the French officers employed in that service are arrived here. I am, &c.'

By this time the administration in England began to reflect on the scandalous and unconstitutional manner in which they had proceeded, which produced the following letter to the duke of Dorset.

' My Lord,

Dublin, Dec. 8, 1730.

' I yesterday received the honour of your grace's of the first inst. and it is with great pleasure I find by your lordship's that the French officers will soon be recalled from hence: since that affair of the recruits makes a great noise here, and as far as I understand, a much greater at London. They have met with no rudeness here, and I believe will meet with none at their going off. They should be treated more civilly than they have been, if I had not found myself clamoured at here, and fallen upon in the papers of England, for a civility I did not shew them;

them : and if there should be any apprehensions of their being insulted, we shall take what care we can to prevent it.'

I am, My Lord, &c.

Some other dispatches were sent by his grace, but of no great importance, on the same head. The opposition in Ireland, however, had interest enough, supported by their friends in England, not to let the matter drop, which produced the following letter.

' To the Duke of Newcastle.

' My Lord,

Dublin, Mar. 1. 1730.

' The affair of the French recruits is blown over without any thing farther than uncertain rumours here of some letter from somebody to encourage the officers in their levies.

' But as there are two or three persons likely to be tried the approaching assize in the country, I thought proper to write to your grace, to know what his majesty will please to have done, if they should happen to be convicted ; I rather fancy it will happen, as it has happened on most of the like occasions, that the evidence on which they have been committed will fall short at the trial, so that they may be acquitted. But for fear of the worst, I should be glad to know what is to be done, if it should prove otherwise. For I find on account of the noise that has been made in England and here about that affair, the lords justices will not interpose without his majesty's commands.

' If I am not much mistaken, when Mr. West, Mr. Conolly, and myself were in the government in his late majesty's reign, his majesty was pleased to order us not to permit any to be executed for lifting in foreign service, till we knew the king's pleasure.

' The officers who are supposed to have enlisted them are got off. I am, My Lord, &c.'

Great part of this volume relates to the coinage, with which we do not intend to trouble our readers. It is remarkable that his grace, though a bitter enemy to Dr. Delany's tory principles, recommends him to the bishop of London's patronage as a man of letters, and the author of *Revelation* examined with Candour.

In the year 1732, the primate, who had had the honour formerly, while at Hanover, to teach the late prince of Wales English, obtained leave to come to England ; but his intention seems to have been prevented by the difficulties still attending the coinage. Towards the end of the year 1733, he gives the duke of Newcastle and the bishop of London an account of a
fresh

fresh disappointment the dissenters had met with in the affair of repealing the test ; and we find him no warm friend to Dr. Rundle, who had been opposed by the bishop of London and the high flyers in England in his nomination to the bishopric of Gloucester. The lord chancellor Talbot made so strong a point of it, that the Irish nomination took place.

The primate was so much of a man of business, that he seems to have very little regard to the productions of genius, and treated dean Swift, on all occasions, with great indifference. That celebrated wit, in this collection, is represented to have been no match for his grace in the affair of the coinage, the carrying of which, says the editor, was looked upon by the primate and his friends, as the most useful, and therefore the most important, act of his life.

The editor has the following note upon a dispatch sent to the duke of Newcastle on the subject of the coinage, in which he was opposed by dean Swift : ‘ Such a malignant spirit had been raised on this occasion by dean Swift and the bankers, that it was thought proper to lodge at the primate’s house an extraordinary guard of soldiers ; but truth soon got the better of this delusion, and the people returned again to their senses. Dean Swift not long after this cruel, though feeble effort, this *salum imbellis sine ictu*, became one of his own meet doting *Struldbrugs* ; an event which some people say he used to be apprehensive of in his more melancholy moments, and this way of thinking perhaps was the first motive to that noble charity, which to his great honour he founded in Dublin for lunatics and idiots.’ We cannot help thinking this note to be an insult upon the memory and misfortunes of that great genius.

Upon the whole, few characters have been found equal to that of primate Boulter. Though he was a determined whig, yet he supported his principles by great force of argument. His administration was strong, without being violent. No man was too inconsiderable for his notice, if he could be of service to his party. His attachments, though numerous, were not dissipated ; and an honest warmth appears in all his friendships. That he ruled by a party is indisputable ; but it can scarcely be doubted, that his doing so preserved the English interest in Ireland, in very ticklish times. The style of his letters is such as suits an active minister. It has great force of expression, without violating, and, indeed, without cultivating, any graces, either of elegance or delicacy.—We sincerely agree with his editor, who says, that these letters, ‘ as they now are, and in all probability will ever remain, the most authentic history of Ireland for that space of time in which they were written.’

It

It must not be forgotten, that the original letters are deposited in the library of Christ-Church, in Oxford; that they were collected by the late Ambrose Phillips, already mentioned, his grace's secretary; and that his grace had the rare and peculiar felicity of growing still more and more into the favour both of the king and of the people, until the very last day of his life, which happened, he being then, for the thirteenth time, one of the lord's justices of Ireland, on the 27th of September, 1742.

VI. *Phocion's Conversations: or, the Relation between Morality and Politics. Originally translated by Abbe Mably, from a Greek Manuscript of Nicocles; with Notes by William Macbean, A. M. 8vo. Pr. 6s. Doddsley.*

THE manuscript, of which this is a translation, is said to have been discovered in the valuable library belonging to the monastery at Monte Cassini in Italy. That a work, bearing the name of so celebrated a person as Phocion, should not be so much as mentioned by any writer of antiquity, is a circumstance which would naturally suggest some suspicion of its authenticity. Accordingly, we are informed, that some of the Abbé Mably's friends, men of learning whom he had consulted, entertained doubts on the subject. They thought it surprising, that Cicero, who was so conversant in the writings of all the Grecian philosophers, and has exhibited their various doctrines, should not once mention the names either of Nicocles or Phocion; and likewise that Plutarch, who is remarkably explicit in delineating the character of his heroes, should, in his life of Phocion, have been entirely silent on these *Conversations*, had he known that they existed.—To these objections Abbe Mably replies,

‘ Though I entertain the highest esteem for the critics who made these objections to me, yet have they not convinced me. Whether this is owing to self-love, as translator of the work, or whether I am really in the right, let the public judge. Cicero's silence cannot, in my opinion, be admitted as an invincible argument against the book, of which I now publish a translation. I cannot see that the order of the points discussed in his *Offices*, his *Tusculans*, his *Dialogues on the Nature of the Gods*, &c. led him to speak of Phocion's *Conversations*; on what account should he have quoted them? It is only in his *Treatise on Laws*, and more especially in his books on the Republic, that he would have had occasion to introduce a work of this nature: and if I say that probably he actually has, I do not

not see any thing can be objected to my assertion beyond a vague doubt, which is no manner of proof; for the former of these works is very far from being come to us entire; and the second is known to us only by a few fragments, and these but short.

‘Plutarch’s silence, I own, carries with it a more specious difficulty; but can it be concluded that he knew nothing of any such composition, from his not having mentioned Nicocles’s work? Does not that historian represent Phocion exactly in the same colours as he paints himself in these *Conversations*. Was it not the most impressive manner of setting forth the moral and political system of that great man, to exhibit him as a zealous patriot, and uniformly practising every virtue in the whole tenour of his life? This Plutarch justly conceived to be the whole business of an historian. Nicocles’s work being already in every body’s hands, he might think any particular mention needless, or perhaps he had before given an account of it in his *Morals*; and time having deprived us of a part of these, what advantage can be taken from Plutarch’s silence? I must cursorily observe here, that this silence of writers, which the generality of critics are continually making use of as a decisive argument, very seldom amounts to more than a very weak prejudice. Did it prove any thing against Phocion’s *Conversations*, it were best to close with P  re Hardouin’s literary Pyrrhonism, and make it a matter of doubt, whether most of the antient writings were really composed by the authors whose names they bear.

‘But a convictive answer to all difficulties which may be brought against me is the eloquence, the spirit, the energy which runs through Phocion’s *Conversations*. Had those literati, who have seen only my translation, which I own very inadequate, perused the original, easily would they have perceived in it that genius and style which so advantageously distinguished the age of Plato, Thucydides, and Demosthenes from the succeeding times. I am not ignorant that for several centuries afterwards, and even when Greece was become a Roman province, the Greeks still spoke their language with great correctness and purity; but with the epocha of the ruin of their liberty, began the decay of their genius; their minds grew relax and nerveless, without any thing of their former asperity and vigour. They affected elegance in speech, but their thoughts had no fire, no sublimity: the ideas of beauty died away, and eloquence being now cultivated by rhetoricians, and not by philosophers, laid aside its former simplicity to prank itself out with tinsel and tawdry trinkets.’

This

This reasoning of the Abbé Mably, particularly in regard to Plutarch, it must be owned, is not quite satisfactory; at the same time it would be too presumptuous to deny the authenticity of this publication, merely on the silence of antient authors concerning it. It appears at least pretty certain, from intrinsic evidence, that it is not of monkish original; nor is there any thing in that evidence derogatory to the opinion of its being actually the work of the ancient to whom it is ascribed. But, however that may be, the subject of which it treats is of the highest importance to mankind. In these philosophical and patriotic conversations, the connexion between morality and politics is clearly established; the mazes of the human heart are exposed to view, the sources and communications of the passions are investigated, and the most rational plan is delineated for the arduous task of legislation. The first Conversation opens with a general prospect of the situation of Athens and Greece, at the time when it is supposed to have been held: after which the speaker proceeds to shew, that politics is a science, the principles of which are fixed: that obedience to the laws of nature is its first rule: that all the evils of society are owing to the extravagance of the passions; and that it is the province of politics to reduce them under the government of reason.

In the second Conversation, Phocion is represented as declaiming, that there is no virtue, however obscure, which does not contribute to the happiness of mankind: that the establishment of morality is the principal object of politics; and that it is impossible for good government to exist without good morals.

The third Conversation treats of the methods which politics should employ to render a people virtuous; what virtues have the greatest influence on government, and the necessity of religion. 'Politics, my dear Aristias,' says Phocion, 'if it considers the virtues, according to their order in dignity and excellence, places at the head of them justice, prudence, and courage; and harmonising with morality it shews us, that from these three sources flow order, peace, safety, and in a word every thing that is really desirable to men. The great object of politics is to facilitate to us the practice of those three virtues. But it is too well acquainted with the activity of our passions, and the sluggishness of our reason, to expect we shall be brought to a habit of them, unless by familiarizing us before-hand with other virtues, the exercise and motions of which are more under her command, and excluding from our heart those vices which hinder us from being just, wise, and courageous.'

'A strange

' A strange sort of politician would that legislator be who should think that it is only making laws, and men would obey them of course. He may have settled the rights of every citizen, and laid down fixed bounds for justice ; but this is doing little or nothing : if our passions are left to act, they will soon have broken down those fences ; a thousand chimerical pretences will set aside legality. Be the laws ever so well framed, injustice, being seconded by cunning and chicanery, and emboldened by impunity, will soon become the general principles. Suppose a proclamation were made in the marketplace of Sibaris, ordering every citizen to have such a stock of courage, as to dye on the spot in battle, rather than give ground, and in the administration of the republic to face the dangers to which a magistrate is sometimes exposed : take my word for it, such an ordinance will have no manner of effect. The Sibarites will continue effeminate, and not shake off their beloved gratifications to put on hardiness and courage. The law might prescribe to us Athenians the most wise policy in our public deliberations, to preserve us from levity and precipitation, and force us maturely to weigh and examine the concerns of our country ; yet, should we become so prudent as to conform to the prescription, it would be rather as coinciding with some of our passions, than from any concern for the republic.

' That legislator who knows not on what virtues justice, prudence, and courage, must as it were be grafted ; or who knows not how to bring men to the love and practice of those virtues, will find that all his plausible laws will have done no manner of good to society. There are in reality, my dearest Aristias, some virtues which are bases and supports to others : these virtues, which I call mothers or auxiliaries, and which take the lead in the political order, are four : temperance, love of labour, love of glory, and respect for the gods.

' By temperance, continued Phocion, I mean that virtue which bringing us to be satisfied with only such things as are absolutely necessary to our preservation renders our wants both fewer and cheaper. He who does not study the useful art of being easy at a small expence will always be uneasy. You know what Socrates used to say to Euthydemus, that the voluptuous are of all men the most senseless : by immersing themselves in delights they flatten the feelings of pleasure ; they have not the sense to endure hunger and thirst, and withstand the first inticements of love, and the approaches of sleep ; their foolish attention to prevent desire palls every enjoyment.

' Voluptuousness sells its favours too dear ; it requires too many hands, too much time, and too much labour in the composition

position of its vapid happiness, that any system of politics for making a voluptuous people happy must necessarily prove abortive. Scarce has voluptuousness begun to enjoy than it is cloyed, and with disdainful caprice it rejects what a little before it had passionately desired. Our sophists, as usual, are quite out in their argumentations on this head, it being the appointment of nature that our wants should be the source of our pleasures; those gentlemen will have it that to multiply one would be increasing the other; but they did not consider that voluptuousness has neither the judgment nor liberality of nature. The latter with our wants has given us easy ways to satisfy every craving; whereas voluptuousness, which tickles, heats, and stimulates our fancy with hopes and visions, never gives what it promises; it vanishes from us when we think we grasp it, and, so far from pleasure, leaves us disgust and lassitude.

But among us the inconsistency of sensualists is not the question; and though passion, instead of deceiving them, should fully make good its promises, still, my dear Aristias, is voluptuousness to be excluded from our republic. The conceit of purchasing pleasures with money ever makes it both covetous and profuse; and never were justice, prudence, and courage seen blended with the vices which prompt to covetousness and prodigality. All the wealth of Persia would not enrich Demades; nor Europe, Asia, and Africa, suffice for all the cravings of three such voluptuaries as he; how then should truth, candour, and integrity be the soul of his discourse? Country, justice, honour, every thing, will he make a sale of to any purchaser. This senator, being troubled with a bad digestion, would deliver up the state to him who should put into his hands an elixir for restoring the impaired tone of his stomach; and is it to be expected that such a one shall make enquiry whether any citizen be in want of the necessities of life? Will you believe that magistrates thirsting after money and exhausted with pleasures are the properest persons to superintend the necessities of society; that they will be vigilant and resolute watchmen, foresee, prevent, or repel any dangers with which the republic may be threatened?

No such thing is to be dreamed of; it is what the republic itself no longer requires. When once the people's minds are infected by the fruition, or with the desire of sensual pleasures, it will even like its magistrates the better for their show and luxury. When once a delicacy in pleasure has annexed to plainness the scandal of poverty, the wants of the citizens become too many for them to be satisfied with their circumstances. Their depraved soul being pregnant with the thefts which their hands have not yet had an opportunity of committing, they will

will drive a trade with their privileges, and sell their vote to the best bidder. Office and dignity will be accounted only a means for growing more easily rich by unpunished villanies. The great posts civil and military will be sought for only with a view of making a fortune, to be squandered away in parade and revelry. Then is all lost, and only the vain shadow of a state remains. The laws are made a meer laughing-stock; passions domineer, and were the people still capable of any spirit and daringneſs, the manners would be serious and sanguinary.

• Though on the heart's opening itself to every vice, sensuality and luxury did not stifle in it the principle of prudence and justice, though they affected only the body, the republic is no longer to expect from its softened citizens those watchings, labours, and hardships, on which its safety not seldom depends. Will our youth, spent with debaucheries and sleeping deep sunk in down, and thus called on to repel the sudden assault of an enemy who is scaling the walls, will such as these, think you, show any thing of the vigour and intrepidity of the old Athenians, who used to sleep on the bare ground with their arms by them, and scorned sensual indulgencies? It is not to be thought, since the love of pleasure has striken its roots in us. I have seen, yes, I have seen the very descendants of the Marathon and Salamis heroes, moving towards the enemy with cowardly dispositions in their looks. The contagious example of the wealthy has corrupted the very poor, though not partaking of their gratifications. Where is the Athenian who does not murmur at the hardships of war and the rigour of our discipline, though so shamefully relaxed. Nature, throughout all Greece, is in a state of abjection; the present generation faints under those exercises which to our fathers were a sport; our arms weigh us down, and such is the pusillanimous degeneracy of cities through luxury, that we are grown afraid of those barbarians whom once it was scarce accounted any glory to defeat.

The fourth Conversation is employed on the love of one's country, and of mankind; and on the virtues necessary to a republic for preventing the dangers with which it may be threatened by the passions of its neighbours.

The fifth and last Conversation treats of the means which policy should make use of for reforming a commonwealth whose manners are corrupted; of the use which may be made of the passions; of the different distempers of states.

Without any partiality for the celebrated antient, to whom the original of this publication is ascribed, it is a work of uncommon merit. It is not only a valuable commentary on the
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constitution and corruptions of Athens and Lacedemon, but the principles and observations it contains being founded in nature, they may be applicable to all ages and nations. It may be considered as a political history of the human mind; and in that light deserves to be perused by all who would render themselves acquainted with the sources, the dependency, and concatenation of the passions, or acquire such a knowledge of the causes and effects of public vice and virtue, as may teach them the interests of society, and qualify them either for the legislative or executive part of government.

We cannot conclude, without acknowledging that Mr. Macbean has, in this work, not only presented to the public an useful and ingenious production, but has also honourably acquitted himself in the province of translation.

VII. *Discourses on Personal Religion. In Two Vols. By Samuel Stennett, D. D. 8vo. Pr. 10s. in boards. Buckland.*

IN these discourses the author endeavours to explain the nature and establish the authority of religion, to awaken the attention and conciliate the regards of men to it, and to assist in the experience and practice of it. For this purpose he considers it under all the different views, in which it is capable of being placed, shewing its nature, reality, importance, difficulties, pleasantness, and fruits; its use in the time of affliction, and the hour of death, and its rewards in a future state. These points, and some others, which are subordinate to these, are treated in a plain and rational manner; and, in many places, with great energy and pathos.

Having shewn the importance of religion, he goes on in this manner: 'I might discourse of its utility to the young; to check the violence of their passions, to restrain their inordinate desires, to regulate their aims and pursuits, to fortify them against the snares of life, to animate them to the duties of it, to infuse a sweetness into the enjoyments of it, and to add a real beauty to their character and deportment in the view of all.—I might represent the importance of it to persons of riper years; to qualify them for the various services to which Providence calls them, to direct them in emergencies of the most critical and trying nature, to hold them steady to their best interests in seasons of imminent temptation and danger, and to render them both respectable and useful in their day and generation.—And hence I might go on to a description of the many blessings it pours upon the hoary head; what cheerfulness it

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spreads

spreads over the countenance, when the vigour and sprightliness of youth abates; what firm support it yields the heart, when the animal spirits are almost dissolved and broken by the infirmities of nature; and what weight it adds to the instructions and counsels then given, when the capacity and judgment of former years are in other respects greatly on the decline.

I might farther enlarge on the importance of it to persons in every relation of life; to magistrates and to subjects, to masters and to servants, to parents and to children, to brethren, to friends, and to neighbours: how needful to teach them their duty, to animate them to it, and to assist them in it.

From hence I might go on to represent the advantages resulting from it to persons in every condition: in prosperity, when the world smiles upon them, and they have an affluence of all outward good; to secure their hearts from an immoderate fondness for present enjoyments, to inspire their breasts with thankfulness, and to dispose them to usefulness: and in adversity, when Providence frowns on them, and they are encompassed on every side with perplexity, sorrow, and trouble, to reconcile them to the will of God, to alleviate their affliction, and to render it subservient to their real advantage.

In like manner I might proceed to shew you how needful true religion is in a time of sickness and death, when all the scenes of life are passing away from before our eyes, when the King of terrors is nearly approaching, and when eternity with all its awful realities is immediately in our view; how needful it is then to banish fear from our hearts, to reconcile us to that most certain event, and to diffuse serenity and joy through our minds, when nature itself is dissolving and dying away.

In a word, to finish the scene, I might represent to you the never-fading honours, and immortal pleasures of the heavenly world; the large and fair inheritance there provided for the sons of God, the crowns of glory which shall be placed on their heads, the palms of victory which shall be put into their hands, the robes of joy and gladness they shall wear, and the rest, the happiness, and renown they shall possess to all eternity. But however instructive and animating these subjects are, I forbear at present to enlarge any farther upon them.

In order to demonstrate the use of religion in death, our author gives us the following representation of some of the circumstances attending that awful crisis.

How tremendous is death, even when we view it as a natural evil only, and separate from all considerations of a moral and religious kind! the usual forerunners of it, the stroke itself,

itself, and the consequents of it as to the body and this world, do each of them excite fear.

1. The usual forerunners of it; by which I mean sickness, and the other preceding accidental circumstances of dying. These are the heralds of the pale conqueror, who go before him to proclaim his approach. And their appearance is many times as tremendous, yea perhaps more so than that of the conqueror himself. The house must be shaken before it comes down: the fortress assaulted before a breach is made: and the vessel tossed about with fierce winds, before the tempest tears it to pieces. Circumstances these extremely alarming to those who are immediately concerned. In like manner the burning fever, the wasting consumption, the racking stone, and various other diseases, either secretly mine the foundation, or suddenly and furiously pull down the walls of these earthly houses. And how can such assaults upon the human frame be even distantly apprehended, much less actually endured, without exciting horror? "We groan being burdened," is not the language of old age only, but many times of early life, and always of a broken and declining constitution. And can we hear these groans, and not be affected with them? Can we stand by a sick bed, and see a friend languishing thereon, turning restless from side to side, counting impatiently the passing minutes, loathing every cordial offered him, and for days and weeks it may be dying, as Job expresses it, in the bitterness of his soul; can we, I say, be witnesses of all this, without feeling a chill on our blood and spirits? It is a sad scene: and the solemnity of the scene increases as death advances. Every step the last enemy takes alarms. Every fresh symptom strikes terror into spectators, and spreads silence and gloominess through the dwelling. The disease baffles the power of medicine—They who stand by observe its progress—The dying man watches their looks—He suspects his case to be desperate—The physician at length pronounces it so—He believes it. Now the wheel of life goes down apace. The vital flame burns faint and irregular. Reason intermits. Short intervals of sense divide his thoughts and passions: now—himself is the object; then—his family. His friends, his relations, his children croud around his bed, shed their unavailing tears over him, and receive his last blessing. His pulse beats a surrender to the pale conqueror.—His eyes swim—His tongue falters—A cold sweat bedews his face—He groans—He expires. *Thou changest his countenance, and sendest him away.* Can it be wondered that such scenes as these affect us? Or is it a virtue in any one to be a cool and unconcerned spectator of them? Thus

are the preceding circumstances of death tremendous. And so is,

‘ 2. The stroke itself. Not having indeed felt it, we cannot frame adequate conceptions of it. Yet it must needs be painful and distressing, and so a just cause of fear. The friendship between soul and body is strong, like that between David and Jonathan. The connection is very intimate: it is the closest of all unions. It interests each party in the other's pains and pleasures, and that in so sensible and instantaneous a manner as is truly astonishing. That therefore which dissolves the union cannot but be a violent shock to nature: and so it appears to be by the struggles which many endure in the article of death. The swellings of Jordan can scarcely be beheld without shivering, especially by him who stands at the brink of it, and is just launching into it. Indeed we know not, as I said, what it is to die: imagination therefore may unduly heighten the terror of dying. Yet, as this great change is a transgression of the original law of our existence, and hath evident symptoms of pain and anguish attending it, it would be unnatural not to dread it. It is the king of terrors, the first, the chiefest, the mightiest of all natural evils.’

This description is striking and expressive, and seems to be founded upon observation. It is certain, indeed, that the fear of death is one of the strongest passions implanted in human nature, and wisely ordained by Providence, as a sort of guard to retain mankind within their appointed station. Yet, possibly, there are not those agonies in dying, which are usually supposed. Many things appear more formidable in imagination, than they are in reality. When we are in perfect health and vivacity, we have a horrible idea of sickness and confinement; but when we are actually sick and confined, we are more insensible to the pleasures and gaieties of the world, and reconciled to the alteration. As our distemper increases, we begin to be disgusted with life, and wish to be released. The aspect of death becomes more familiar, as it approaches. As nature sinks into dissolution, we gradually lose the power of sensation. The interval of departure is short and transient: the change imperceptible. No reflection, and therefore no pain succeeds. The soul forgets her anxiety, and sinks into repose; and if there is a pain, there is, upon Christian principles, a bliss in dying. We may perhaps reconcile ourselves in some measure to the thoughts of our decease by observing, how sleep pervades the human frame, and suspends its operations. With what ease do we pass from waking to sleeping? with how little concern do we part with the knowledge of light, and of ourselves? And if this temporary insensibility, this

image.

image of death, steals upon us imperceptibly, if we feel an inexpressible sweetness in that situation; why may not we imagine, that the *senses* glide away in the same soft and easy manner, when nature sinks into the profoundest repose?

VIII. *An Essay towards a System of Mineralogy: by Axel Frederic Cronstedt. Translated from the original Swedish, with Notes, By Gustav von Engeström. To which is added, a Treatise on the Pocket-Laboratory, containing an easy Method, used by the Author, for trying mineral Bodies: written by the Translator. The whole revised and corrected, with some additional Notes, by Emanuel Mendes da Costa. 8vo. Pr. 6s. Dilly.*

THIS Essay, as we are informed by the translator, in his Preface, was originally published in the year 1758. The author at first, for private reasons, chose to be anonymous; but the merit of the work soon pointed him out to be the learned and noble Frederic Cronstedt. Its reputation soon spread over foreign countries, and it is with pleasure that we now see it translated into the English language, especially as this country abounds so much with the materials of which it treats. This extensive and valuable work might have been rendered still more perfect, had the author lived to augment it with farther improvements; but he was unfortunately cut off in the flower of his age, while he was busily employed in prosecuting his discoveries. As it is, however, it will not only prove highly entertaining to all lovers of natural history, but likewise of the utmost importance towards the improvement of those arts which are connected with mineralogy. The following extract from the author's own Preface, will give our readers an idea of the nature and plan of the work.

‘As former ages principally encouraged philological and antiquarian enquiries; this present age, at least in Sweden, favours the study of Natural History.

‘Such changes must be ascribed to geniuses, who understand how to make those sciences, which they have chose for their principal study, agreeable to the public; and which sciences, being in general useful to the whole community, every individual thereof can reap some advantage from it, and thereby gratify that self-love implanted in the breast of all mankind in the pursuit of them.

‘When the pride of a nation is flattered with the vain glory of being of great antiquity, the author of such an opinion is always favoured; and every little circumstance conducive to further confirm it, is carefully recollected and noted. Thus

when the subjects of the creation are represented to us in a manner which assists our memory, and renders our conceptions of them easier, we aim at earnestly adopting the noble improvement, and; in order to be the more esteemed, we likewise always confer praise on the author.

‘ As long as the author adheres to his system, and does not alter it, but only illustrates it from time to time with some additional observations, we are not only well satisfied with him, but also often become his faithful assistants. But if he, convinced of the impropriety of his method from its very principles, rejects it, and presents us with another, new and entirely different, what will then be the result? Or what is likely to happen if this is attempted by a person who is unknown, and not artful enough to seize on the advantages of our passions?

‘ For my part, I am apt to believe, that in the former case, the present general taste might be somewhat lessened without any loss to the science itself; because among the great number that love Natural History, there are always some who embrace it when free from errors; and others who are only fond of new reasonings and conclusions, merely because they are so.

‘ These latter are even of service, and their party will certainly increase in length of time.

‘ From this persuasion I have ventured to publish this Essay for treating Mineralogy in a systematical manner; a study to which I have with so much pleasure applied myself. It is not done from the desire of novelty; and still less from contempt of those systems, which Swedish gentlemen in particular, very deservedly, though chiefly on the same principles, have heretofore generally pursued.

‘ I have thought proper to conceal my name, to prevent any constraint on myself or others, and with a view to be at a greater liberty to amend the system, whenever I shall be convinced there is a necessity for so doing, either by my own experience, or by the observations of others: for I flatter myself that this work will not pass unnoticed by men of letters; and, as it is only an essay, it ought, according to an established law amongst authors, to be sheltered from too severe censures.

‘ I wish that the mineralists themselves would examine and compare all that has been hitherto done in this science; they would then find the reason which has induced me to deviate from the received systems, and to propose another founded upon my own, as well as upon the discoveries of others. But as this comparison is not in the power of every one to make, I think it necessary briefly to repeat here the changes which this science has undergone.

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* The first writers on Natural History found so great a number of unknown bodies before them, that their curiosity and time would not allow them to do more than to describe them by their mere external appearances, and to collect the names by which they were known to the natives of the countries where they were found. But as every country had a different name for these bodies, they often gained more names than there were real species, and even sometimes the very reverse happened; this occasioned a confusion, which in the beginning was excusable, but in length of time could not fail of being an obstacle to the progress of the science, and its application in common life.

* To remove and alter these inconveniencies, they have in later and more enlightened times endeavoured to fix proper names to the subjects of the mineral kingdom, according to their external marks, as in regard to figure, colour, and hardness; but these characters afterwards having been found not sufficient, it was necessary to discover others more solid by the result of chemical experiments, which added to the former ones would make a complete system. Hiarné and Bromell were, as far as I know, the first who founded any mineral system upon chemical principles. However, they were only the projectors of this manner of proceeding; and to them we owe the three known divisions of the most simple mineral bodies; viz. the *Calcarei*, *Vitrescentes*, et *Apyri*. This system was afterwards adopted by Dr. Linnæus, who, as a very skilful person in the other two kingdoms of nature, ought not to have omitted the third when he published his *Systema Naturæ*. Browal, bishop of Abo, a prelate of great learning, had an opportunity of altering and improving Linnæus's method in a manuscript, which Dr. Wallerius has since made public in his *Mineralogy*, with some alterations of his own; however, the principal foundation remained the same in all, or according to Bromell's method, which he had published in a small book, entitled *Indications for the searching for Minerals*: until Mr. Pott, a chemist by profession, and consequently inclined rather to believe the effects of his experiments, than the external appearances alone, proceeded farther than was customary before his time, in the assaying of stones by fire, and afterwards published his acquired knowledge by the title of *Lithogegnesia*. From this book the said author received considerable honour, because the true advantage of his researches began to appear: miners and other manufacturers were by it able to determine the reason of certain effects, which they before either did not observe, or wilfully concealed, to avoid the censure of being ignorant, if they advanced such things as real truths, which,

according to modern systems, were regarded as contradictory and absurd. Mr. Wolterstoff, a disciple of Mr. Pott, then begun *immediately to form an entire mineral system*, founded upon chemical experiments; but his master did not approve of it, still insisting that materials were yet wanting for the purpose; and that every mineral body ought first to be examined and tried with the same care that he had tried and examined the most simple of them; to wit, the earths and stones.

‘ Such was, according to the idea I had of it, the state of Mineralogy, when I, touched by the difficulties which beginners laboured under, undertook to put my scattered thoughts in this order. Naturalists agreed with me, in thinking the barrier, which had a long while been defended with such ardour, was now beaten down, and that it was necessary another should be erected in its stead, as good as could be procured, until a perfect one might be in time discovered.

‘ Such an enterprize it was thought would promote this desirable end, when on one side I reflected upon the passion which our learned have for disputing, and on the other part considered the gracious reception which the Arts and Sciences have met with at this time, from those to whom the heavy burthen of governing human societies is allotted. It is from their care we are to expect the compleat tribunal where all disputes in this manner can be accurately decided, and all things be rendered truly useful; I mean the institution of a laboratory; where the sight, grinding and polishing; where the air, liquid, and dry dissolvents, and also fire in all its degrees, from the electrical to that of the burning-glass, may be employed as means to obtain the knowledge of these intricate and unknown bodies.

‘ To a similar circumstance, perhaps, those chemical experiments upon vegetables were owing, which were made many years ago in a certain kingdom; and though they did not answer at that time the intended purpose, yet they may at some future time be repeated with advantage, when more knowledge in that matter is obtained: but thus much we certainly know by experience, that the mineral kingdom is extremely well adapted to be examined by these means. The experiments made by the ingenious Mr. Homberg, with Tschirnhausen’s burning-glass, may certainly be carried yet farther, whereby some doubts may likewise be removed, which still remain, regarding some of the effects of his experiments. Thus, we should be employed in observing the phenomena and drawing conclusions from them, instead of only searching for the principles of those effects, as naturalists were formerly obliged to do.

‘ How

* How satisfied would every lover of systems be, if by this means he could get materials properly prepared to compose a better work, in which he could introduce the few valuable things which are to be found among the old ruins, and leave out all the vague expressions, together with the distinctions, that are of no consequence.

* When I had, for the above-mentioned purpose, collected my own observations, and those of others, I heard of two new books on the same subject; they were Mr. D'Argenville's Oryctology, and Mr. Justi's Mineralogy; for which reason I laid my manuscript aside, until I had, by the perusal of those two works, convinced myself that those gentlemen had not prevented me from pursuing my plan; for, the former has, in my opinion, endeavoured to bring us back to a taste that was formerly in vogue; and which, though we do not despise, *yet we neglect*. The second seems to have hurried himself too much, mixing together some irresistible truths, with a greater number of opinions, not yet demonstrated, or mere conjectures; *which is running on faster with a theory than experiments will permit*; whereby nature, which is the *chief point*, will at the end be lost.

* Therefore, that no fondness for novelties, in consequence of these new works, or others of the like nature, which may hereafter be published, may again divert our attention from the *only method of obtaining any knowledge of the Mineral Kingdom*, which has with so much pains at length been discovered, and has already been a little entered upon; I have, prompted either by self-love, or a more generous motive, published this Essay, even before I have had time and leisure to reduce it into a perfect system: I do not pretend that it is a compleat one, by which we can with certainty divide mineral substances, and afterwards reduce them into order. I have chiefly intended it as a bar, or opposition to those who imagine it to be an easy matter to invent a method in this science, and who, *entirely taken up with the surface of things*, think that the *Mineral Kingdom may with the same facility be reduced into classes, genera, and species*, as animals and vegetables are; they do not consider that in the two last kingdoms of nature there are but seldom, and never more than two different kinds found mixed in one body; whereas in the mineral kingdom it is very common, though it will nevertheless always remain concealed from every one, however penetrating, *who has not employed himself in the compounding or decompounding such bodies*, as far as the present knowledge of these matters will permit.

IX. *The Placid Man : or the History of Sir Charles Bevil.* 2 Vols.
12mo. Pr. 6s. Wilkie.

THE history begins with a short account of Sir Charles's father and uncle : the former, a worthy country gentleman ; the latter returned from being a governor in the East-Indies, and something of a character. An account of young Beville's birth and education, and a sketch of Mr. Norris, his tutor, which is well drawn, keeps up the reader's attention till the former comes of age ; the gout, then, attacking Sir George, his father sends them all to Bath. Mr. Bevil there rescues a man from the mob, who had stolen a piece of bread and butter, for the immediate relief of his wife and child, who were in extreme want. The poor man relates his history : is recognized by Mr. Norris as an old acquaintance, and is generously relieved by Beville. Beville, while he is discharging the duties of humanity, forgets an appointment with a Miss Clayton, at the ball. Miss Clayton rallies him for having made her wait. The apology which he makes for his delay affects her so much, that having a great deal of sensibility, as well as beauty, she falls desperately in love with him. This lady, whose father is an old courtier, and whose mother-in-law was a rich citizen's daughter, are much divided in their opinions with regard to the disposal of her. Sir Harry is for having a diminutive lord for his son, merely on account of his quality ; my lady prefers Sir Isaac Rupee, a rich East-Indian : but both of them being very ridiculous characters, Miss Clayton does not chuse to encourage either of them ; especially as Mr. Beville having, from his good sense and benevolent disposition, made himself master of her heart : however, as she sees the other gentlemen better received by her parents, she does not publicly discover her prepossession in his favour ; but she makes a Mrs. Stapleton privy to it. Mrs. Stapleton is a widow, her particular friend, a sensible, agreeable woman, and she soon also appears to be the friend of Mr. Beville. Mr. Beville becoming about this time, by the death of his father, Sir Charles, finds Mrs. Stapleton extremely well inclined to make a visit to Sir Harry Clayton, at Beechwood-Park, on his account. Miss Clayton gets rid of her two lovers, and Sir Harry grows impatient to receive overtures from Sir Charles. While Mrs. Stapleton is taking this step to serve her friend Miss Clayton, and Sir Charles, the latter by speaking highly of her to Mr. Norris, and of Mr. Norris to her, excites in each of them an inclination for the other. An interview paves the way for a marriage between them ;

them; when that marriage is on the point of being solemnized, Mrs. Stapleton receives a letter from her milliner, which informs her, that Mr. Norris had many years before been under the most sacred engagements to her; that she could produce these engagements under his own hand; and that his non-compliance with them had reduced her to the situation of life she was in, as she had, trusting to his honour, refused several advantageous offers. Mrs. Stapleton, alarmed at this intelligence, communicates it to Mr. Norris: Mr. Norris confesses there is some truth in it, but declares, at the same time, that the character of the person who wrote so heavy a charge against him, had alone prevented the performance of his promise. He determines to consult Sir Charles and Mr. Barker, the poor man whom Sir Charles had relieved at Bath. Sir Charles, in consequence of the information communicated to him, appoints a meeting with the milliner, who talks in very lofty terms, till Mr. Barker, having been, without making Sir Charles acquainted with his design, to Stoney Stratford, produces a strolling player as her husband,—By this unexpected discovery Mr. Norris is, of course, quite a free-agent, and his marriage with Mrs. Stapleton is celebrated on the same day with that between Sir Charles and Miss Clayton.

There is not much contrivance in the story: it is carried on by starts, and in a desultory manner: the digressions are too numerous, tho' many of them are instructive and entertaining. There are strokes of good sense and good writing in the introduction—Sir Charles and Miss Clayton are the principal figures of the piece, but they are not very strongly marked: they are, indeed, amiable, but too uniformly so to be striking.

X. *The Fruitless Repentance, or the History of Miss Kitty Le Fever.*
2 Vols. 12mo. Pr. 5s. F. Newbery.

IN these volumes some very uncommon words are introduced, and some very improbable adventures related; but there are many pages in them sufficiently pleasing and pathetic to distinguish this novel from the common run of such publications.

Lord Clerage, a young man of fashion, in company with Sir George Hendon, sees Miss Le Fever at prayers in Westminster Abbey, and is so much struck with her beauty as to desire to know who she was.—She, guessing his design by following her, steps into a shop in order to disappoint him, from thence she slips through a back-door, into a street leading to the Park.—By this movement she escapes from him.—Sir George Hendon sets out the next morning for the country, to finish

finish a matrimonial affair—Lord Clerage frequents all publick places in hopes of having a second view of the unknown beauty. Chance, at last, conducts him to visit a Mrs. Leeson, a relation of his—Mrs. Leeson entertains him with an account of a lady and her daughter who lodge in the same house with her: the latter, according to Mrs. Leeson's description of her, is, he imagines, the young lady he is in search of. On farther enquiry he finds that she is in very low circumstances; the daughter of a brave officer who lost his life in defending a fort; that she had been taken care of, and educated by a lady Catherine Oldham, very distantly related to her mother, for fourteen years: that on the death of her father she had insisted upon living with her mother, hoping to comfort and assist her, as she had no more than thirty pounds a year for her subsistence: and that lady Catherine was so provoked at so filial a procedure as to cancel a will which she had made in Kitty's favour, declaring, at the same time, that she would have nothing more to do with her.—While Mrs. Le Fever lies in a declining state of health in the same house with Mrs. Leeson, her daughter receives a letter from an intimate friend in the country, by the hands of Mr. Leicester, a young clergyman, and a very deserving man, who, being totally unprovided for, comes to town in search of a curacy.—In this interview the young people feel strong prepossessions in each others favour. Miss Le Fever is thoroughly sensible of the impropriety of giving way to her inclination for Mr. Leicester, and is very much persuaded to oppose it by Miss Winter, from whom she receives the letter abovementioned.—Mrs. Le Fever removes to Kensington for the air—Lord Clerage prevails on Mrs. Leeson, who does not suspect his intentions, to introduce him to Mrs. and Miss Le Fever, on their return, as a Mr. Smith, that they may not be embarrassed with the ceremonious civilities due to a man of his quality.—The old lady, who is supposed to be above seventy, falls into the scheme—His lordship is received politely, but with no apparent pleasure by Miss Le Fever.—She goes with him, however, as Mr. Smith, to the Magdalen-Hospital, without any other companion, when he discovers his real name, and rank in life. In their way home he takes liberties with her which she cannot approve of, and therefore strongly resents his behaviour. His friend Sir George, when acquainted with it, greatly condemns him, and warmly defends the cause of virtue—Lord Clerage, in a letter to a Mr. Johnson, who is no stranger to his passion for Miss Le Fever, turns Sir George into ridicule for being so very virtuous. He also informs Mr. Johnson, that having bribed Mrs. Leeson's maid Jenny, who was going to the post-house with two letters, the

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one to Miss Winter, the other to Mr. Leicester, he had found that Miss Le Fever actually despised him, and had a heart only for the *poor parson*.—By the same manœuvres, my lord gets into his hands Miss Winter's and Mr. Leicester's answers; and resolves to make proposals to lady Catherine, supposing that, as she brought Miss Le Fever up with a design to give her a fortune. He first, however, seizes an opportunity to speak to Miss Le Fever, alone, who tells him frankly, that she is engaged to Leicester.—My lord then offers to make a handsome provision for him upon his relinquishing all pretensions to her. She consents to communicate his lordship's proposal to her lover, but also tells my lord that her compliance with his request is entirely on Leicester's account, and that she will never see him more when the business is completed.—While Miss Le Fever's letter to Mr. Leicester, with his lordship's proposal, is on the road to him, my lord visits lady Catherine, thinking that it will be impossible for Leicester to refuse his advantageous offer; and her ladyship agrees to pay seven thousand pounds down with Miss Le Fever, and to leave her the same sum at her death. To my lord's extreme disappointment Leicester hurries up to town, claims his mistress's promise, and throws up every thing for her sake. Lord Clerage, irritated by so unexpected a turn, employs his friend Johnson to dispose of his troublesome rival, and receives assurances from that friend that his desire is accomplished. Miss Le Fever becomes very uneasy at her lover's absence; suspects my lord of being the cause of it, flies to him, and, on her knees, intreats him to release Leicester from his confinement, offering to marry him if that intreaty was successful. Yet she, at the same time, appears so disturbed and unhappy that his lordship, who begins to repent of his villainy, promises to do every thing in his power to restore him to her. My lord, though he encourages Miss Le Fever to hope for the restoration of her lover, really does not know where he is, but soon hears that he is in a mad-house. In this house he finds him rendered almost frantick by his ill-treatment: he releases him, carries him to Miss Le Fever, and offers him a temporary living—Leicester accepts of his lordship's offer with gratitude, looks upon him as his best friend, and earnestly begs him to assist him in persuading Miss Le Fever to be indissolubly united to him.—Miss Le Fever, recollecting the conditions on which my lord promised to be his friend, falls into a fit: as soon as she recovers she desires Leicester to go up to her mother, and then plainly tells his lordship that she is unable to perform her engagement; but adds that she will never marry Leicester.—Her great distress upon the trying occasion affects my lord so much that he consents to her

her marrying the man of her choice ; and leaves her with precipitation. She marries Leicester.—Here follows an abridgement of a whole two years correspondence.—Lord Clerage again applies to Sir-George, to inform him that having cut off his hair, in order to disguise himself, he had caught a bad cold, which had been attended by a St. Anthony's fire on one side of his face : that he had sent for a physician who had a pupil—(a circumstance not very common, however) whom he remembered to be Sir George's worthy countryman Freeman.—To this Freeman my lord passes for a Mr. Clayton, and sets him up an apothecary at Brickley, the town in which Leicester lived. With this Freeman he corresponds for two years, while he, himself, resides with Sir George:—By him he is informed that Mr. Leicester has a son and a daughter ; and that he had married Miss Winter, Mrs. Leicester's friend, who, upon the death of her father, came to live with her, with a fortune of nine thousand pounds. Freeman also informs his friend Clayton (lord Clerage) that Mr. Leicester is jealous of his wife. On the receipt of this intelligence my lord goes, disguised, to board with Freeman, hoping to tempt Mrs. Leicester to revenge herself upon her husband.—Mrs. Freeman, a lively woman, now begins to correspond with a Miss Gibson, and sends her an account of Leicester's behaviour, which almost borders upon madness.—Leicester meets Mr. Clayton at Freeman's and invites him to his house, by visiting at which he, (Clayton) alias my lord, has many opportunities to make Mrs. Leicester his friend, who is supposed not to recognize his lordship in his round bob.—While lord Clerage is thus situated, a neighbouring squire, of whom Leicester is jealous, speaks slightly of Mrs. Leicester. My lord, provoked at his injurious aspersions, is instigated to give him an opportunity to try her, that he may, himself, fly to her deliverance, without her husband's knowledge, who, for want of penetration, harbours no suspicions against the very man concerning whom he had most reason to entertain them. Soon after this Leicester dies of a fever, and leaves his wife with child, who is doubly distressed, having lost a husband whom she loved, and being very much straitened in her circumstances.—Lord Clerage discovers himself, by the agitation of his spirits, to Mrs. Freeman ; and she promises, at his earnest intercession, to plead his cause with her friend. It is now agreed that he shall leave Brickley as Mr. Clayton, and return, in a decent time, to visit Mrs. Leicester as Lord Clerage.—Yet, though he has hopes of being favourably received, he cannot reflect, without much disquietude, on his having been accessory to the inhuman treatment which Leicester had met with ; and which had, at certain seasons, he be-

believed, unhinged his reason.—Lord Clerage, as Mr. Clayton, visits Mrs. Leicester soon after her lying-in of another son, to whom he stands god-father, and leaves Brickley, after having declared his intention to pay his respects to the amiable widow again. Before he goes, however, he procures a hundred a year for her from lady Catherine; which annuity is to be punctually paid to her during her widowhood but no longer.—On being persuaded by her friends to accept of lord Clerage, Mrs. Leicester expresses a strong dislike to a second marriage, especially with a man who had so outrageously persecuted her: but for her mother's sake, and in consideration of her children, she resolves to give her hand to his lordship; though she hopes that her altered person and the striking marks of a speedy dissolution, as she is visibly in a decline, will deter him from his purpose.—She finds him resolute, but will not consent to an union with him till she has laid aside her widow's dress.—During these transactions lady Catherine is applied to, and she declares that she will make the *seven thousand pounds*, before promised, *ten*.—Mrs. Leicester now finding herself growing worse and worse almost every hour, assures Mrs. Freeman that her end is fast approaching.—She is soon afterwards confined entirely to her chamber. She sends, in a hurry, to lord Clerage, and desires him to accept of that hand which she had hitherto refused, in hopes of securing lady Catherine's offer for her children.—When this business is dispatched, his lordship produces a private bond or instrument, by which he settles the ten thousand pounds equally divided among her three children. She dies in about four days, having taken leave of her children, whom lord Clerage looks upon as his own, and recommends her mother strongly to the care of his lordship and of Mrs. Freeman.

The moral of this little history is obvious.—The heroine of it is *great* throughout: her dying speech to my lord is very affecting. The improbabilities need not be pointed out, as Mrs. Leicester's not recognizing lord Clerage in his *round bob* is sufficient to stagger the most careless and credulous reader.—However, this new performance has, upon the whole, a good deal of merit.

XI. *The Maid of Quality; or the History of Lady Lucy Layton*,
2 Vols. 12mo. Pr. 5s. Vernon and Chater,

THE reader of our modern novels should have the patience of Job—Few, very few, can make him amends for the time devoted to the perusal of them.—The pious *man* of Uz had,

had, certainly, many *grievances* to complain of, but he had *no petitions to sign, nor novels to review.*

It is not easy to discover the plan of the author of the volumes before us, however, we will endeavour to give *him, or her, fair play*—.

Lady Lucy is first introduced under the name of Lucy Greville, and in the character of an upper servant to Miss Cleaveland, who lives with her brother. This brother falls in love with Lucy, and offers her marriage; but not chusing to inform her sister of his designs, wants to marry her privately. After some demurring she closes with his proposal. In the mean while a Mr. Wilder comes to visit to Mr. Cleaveland; and being alarmed at hearing that he intended to marry Lucy, as he knew that such an alliance must be detrimental to him, and as he had taken a violent fancy to Lucy himself, bribes Le Four, Cleaveland's valet, to fill her with suspicions against his master. Le Four prevails on her to elope with him, and promises to conduct her safe to a Miss Berkley's, with whom she corresponds. When they are, by themselves, in a post chaise upon the road, he takes very great liberties with her. She is rescued by Mr. Cleaveland, with the assistance of his attendants, who conveys her to a seat of his in the west of England: he reproaches her for having left him to put herself into the hands of his servant: Lucy, however, believing that he was only scheming her ruin, listens to one of his maid servants, who brings her a letter with the superscription of which she is quite unacquainted.—This letter contains an offer of protection from a lady in the neighbourhood, as she is told. This lady proves to be mother to the Mr. Moreton who accompanied Wilder in his visits to Mr. Cleaveland, at the time Lucy waited on his sister.—Moreton behaves to her with still more insolence than Cleaveland or Le Four had done. In struggling she seizes his pistol and wounds him; runs away, and gets into other families.—Still exposed to insults from the men, she is, at length, recommended, as a servant, to lady Constantia Belmont. Soon after Miss Greville's entering into lady Constantia's family, Cleaveland, who visits her ladyship, discovers her, begs pardon for having suspected her virtue, and tells her, that Le Four being seized with a dangerous disorder, wished to see him, and had confessed that Wilder engaged him to carry her off, not only to secure her for himself, but to prevent him from marrying her, hoping, that he would then make a Miss Basil his wife. Wilder, it seems, is particularly interested in the marriage between Cleaveland and Miss Basil, being then entitled to the third part of an old lady's estate, aunt both to him and Miss Basil, and vehemently averse to any

any connections with Cleaveland and his family. This affair being cleared up, Cleaveland is received by Lucy as the man who is to be her husband. Wilder attacks Cleaveland—Cleaveland wounds him dangerously, and flies to France.—Wilder, at length, recovers, and Lucy falls ill of a fever, occasioned, in a great measure, by her anxiety about Cleaveland. While she is in this condition the nurse who attends her discovers, by a picture and a mole, that she is the sister of the marquis de L——, and not Julia Belmont, who dies before this *dénouement*. The marquis himself proves to be an English earl, whose father went abroad after the rebellion, recovers his title and estate, and expresses great uneasiness concerning Cleaveland's behaviour to lady Lucy Layton, his new sister. Soon afterwards Cleaveland returns from France, and explains the cause of his long absence and silence—It appears by that explanation that Wilder had followed him to France, encouraged a Spanish gentleman, who was there at that time, to suspect him of an improper intimacy with his wife, and to get him assassinated. An attempt is made against his life, but his wounds happen not to be mortal, During his confinement Wilder intercepts all the letters which were dispatched to him by lady Lucy, and by him to her. Cleaveland comes to the knowledge of Wilder's perfidious behaviour by the information of Mr. Beverly, a friend of his. Cleaveland had saved this Beverly's life when some country fellows had almost overpowered him, for endeavouring to carry off a fine girl—In return for so signal a service Beverly discloses all he knows relating to the villainy of Wilder, who is drowned, coming from Calais in an open boat. With the marriage of Cleaveland, and lady Lucy, with the tacking together of several other personages, not of consequence to be mentioned, the piece concludes.

We have given the outlines of this curious performance, full of marvellous events, related in a marvellous style, because we would not be accused of proceeding to execution before the trial is over: we cannot, however, help thinking that it will be transported in a little while to the regions of oblivion.

XII. *An Eighth Letter to the People of England. On the Power of Disqualification in the Commons; in which it is shown, that the Subject is not sufficiently understood by those who have written on either Side of the Question.* 8vo. Pr. 2s. Robinson and Roberts.

THE expulsion and disqualification of Mr. Wilkes from sitting in the house of commons during this parliament, have multiplied political nostrums, pro and con, to an amazing

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ing degree. Each has the true secret of cure without confinement, and each boasts of the number of patients who have recovered under his hand. That political, as well as natural, ailments, may be removed by different applications, may be true; but a practitioner has no right to condemn another person's method, because it is not the same with his.

We have already reviewed several pamphlets on the same subject as that before us; and though we agree in opinion, in a great measure with this author, yet we cannot retract any thing we have said with regard to others. Abundance of the law does not destroy the law; and we look upon what he has advanced, as being not contradictory to, but as corroborative of, the inherent right of disqualification that resides in the commons of Great Britain, as exercised in the case of Mr. Wilkes.

Why this publication is called an Eighth Letter to the People of England, is not very material to enquire. It has, indeed, no marks of an epistolary address; and therefore, without minding a trifling impropriety, we shall proceed to its substance.

The author sets out with an opinion, that preceding writers have mistaken the case of this disqualification; and he quotes Sir Edward Coke in refutation of what the advocates of Mr. Wilkes have offered. His reasoning upon this head, is, we think, strong and conclusive; but it would suffer by being parcelled out. It is sufficient to say, that the author thinks, 'the house of commons does, at once, possess both a legislative and executive authority in all those matters which may arise concerning themselves. It includes a legislative power, because the maxims and the methods, on which they proceed, are not defined and ascertained by any particular law, and are resident in themselves alone.' To prove this, the author brings various instances, both from law and practice; from the latter it seems, as if, where not specifically mentioned and described, that the commons deem themselves, respecting their own affairs, unobliged by the whole legislative authority; excepting in those concerning treason, felony, and breach of the peace. In confirmation of this doctrine, our author instances the exemption which members enjoy, not only for their own persons, but their servants, from arrests, and other law proceedings, to which other subjects are liable; and the punishments inflicted, without any course of law, on those whom they may deem to have acted disrespectfully to a member or to the house.

On what authority, says this writer, a writ of Habeas Corpus is denied to the subject, who may be taken into custody by power of the commons, I know not. It cannot be on the reason

reason already related, that the judges cannot be authorized by the executive power to carry the common law into execution; because this writ of right is by statute law. And it seems extremely singular, that the commons, who have consented to this statute of the Habeas Corpus, should think themselves superior to the law which they have enacted, without excepting that right to themselves: and that the judges should not grant that writ, to every subject who applies for it in the above situations; since the power that made the law unexceptionably enables the executors of it to carry it into execution. In fact, though the laws and customs of parliament, which are consecutive of its legislative authority, are to be learned out of the rolls of parliament, and other records and precedents, and from continual experience; yet these can no more limit the legislative authority of the commons, in relation to their own affairs, than the common or statute law can circumscribe the authority of the whole legislature. *Each of them* can institute new laws; alter, explain, and abrogate the old, when the exigency of the case requires it: otherwise they would be bound to follow erroneous laws, without the power of remedying their mischief: and in new cases be unable to provide any remedy at all: both which are incompatible with the idea of all legislative authority. Whenever the legislative authority of either house, in affairs relating to themselves, is either altered, circumscribed, explained, or abrogated by the authority of the whole legislative body, in those instances it is rendered inoperative, in all others it remains in plenary power.

We have given this quotation at large, because we are doubtful whether a writ of *Habeas Corpus*, upon a commitment of the commons, ought to be denied. This point was strongly agitated in the case of the Ailesbury men, when many able lawyers were of opinion, that they had a right to their *Habeas Corpus*: three of the judges, however, were of a contrary opinion, but the great lord chief justice Holt thought a general warrant of commitment for breach of privilege was of the nature of an execution; and, since the ground of complaint was specified in the warrant, he thought it plainly appeared, that the prisoners had been guilty of no offence, and that therefore they ought to be discharged. Without entering into the validity of this opinion, it is certain, that Mr. Lechmere said that he believed, in the rolls of precedents, there might be found a case where bail had been allowed by the court of King's Bench, upon a commitment of the house of commons. This author therefore, ought rather to have questioned, whether it was a *prudential*, or a *legal* consideration, which influenced judges to deny the writ of *Habeas Corpus* on such commitments. What

the author means by the words *each of them*, in the above quotation we know not. He boldly concludes, however, from the premises, that the arguments which have been drawn from precedents, considered as the sole origin and guide in the resolutions of the house of commons, respecting the Middlesex election, whether on one side or the other, are so far from being conclusive, that they are of very little import.

This author is of opinion, that the commons, and the right of electing them also, were created by the crown; and that the very existence of the house, as well as their electors is derived from the very same source; but he does not intend to insinuate, that the representatives are possessed of an unbounded power to exert their authority as they please, but in matters relative to themselves alone. He thinks, that 'if the commons cannot make their own powers of disqualification, which are not defined by law, because they did not make themselves: it then follows that the electors cannot make their powers of election, which are not defined by law, because they did not make themselves. And thus the powers of the elected and electors standing alike on this fallacious ground of not being lawful, because they did not make themselves, must sink, and all fall in together. Nor do the ill consequences of the preceding principle terminate in this place: it must proceed to more fatal effects. For if the commons, because they did not make their own power, cannot exercise the authority of disqualifying a member by their own resolutions, it follows that they cannot exert that power in conjunction with the crown and the house of peers. For if the power of disqualification be injurious both to the electors and the elected, that power can no more be legally exercised in conjunction with the king and lords, than by the commons solely in their own house. For to assert that the commons, because they did not make their own powers, have not the right to disqualify a member by their own resolutions, without depriving the electors of their right of election, the member of his right of representation, and risking the ruin of the constitution itself; and yet to allow that these very commons can effect the same thing in a more extensive degree, with more injurious effects, and without violating the rights of the member, the elector, and the constitution, conjoined with the two other legislative estates, is to assert, that the same act which is criminal when committed by themselves, is lawful when transacted in company. What position can be more replete with absurdity than this, that the same men both *have* and have not the same right? That they possess it where it can do the most mischief, and are not invested with it where it can do the least. That they can ref-

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and any number of subjects both from their elective and representative rights for ever, and not disqualify a member, and render the votes of the constituents ineffectual for the duration of one parliament. Is not the authority to exert such a power by the commons, in concert with the king and lords, as diametrically repugnant to the design, and as subversive of the ends to which they are delegated by the people, as if it was exacted by themselves alone? They can, therefore, have no greater title to the exercise of this power in their general legislative capacity than in their separate. Both rights stand on the same basis; both are equally beneficial or equally prejudicial to the people themselves; and, therefore, both must be alike rejected or received.

This is placing the case of Mr. Wilkes upon a broad bottom; but we are afraid that this manner of reasoning may be carried so far, as to destroy the validity of all human laws, and even the first principles of government. If every man was originally by nature equal with another, by what authority was he deprived of that equality? If the question, however, is bounded, it must operate with great strength. That the freeholders of Middlesex, as such, can act in no judicial capacity, except when they are lawfully summoned by law or the king's writ, is well known to all who know this constitution. If they petition as individuals, to set aside a resolution of the house of commons, every individual in England ought to have the same liberty. We may go a step farther: if the freeholders of England have a right to insist upon dissolving the existence of the commons, that part of the people, who are not freeholders, have a right to recur to the laws of natural equality, and to demand the same privileges as the freeholders enjoy. All this must lead to a state of mere confusion and anarchy, as is attempted to be proved in this publication.

The electors, says this writer, are no more the people, than the representatives are the elective body. Nay, the former are not possessed of a right which the latter enjoy, that of being elected to the important trust of legislation and the public good. If the constituents therefore have elected, as the people, they have chosen, under a power also which they do not possess; and thus the powers of election, being made by those who did not make themselves, they could not make that power. The very delegation, therefore, of authority to the commons, as the representatives of the people, being imparted by their constituents only, is illegal, and has no stability. And this result is consecutive of the fallaciousness of that very principle, which declares their power is founded on their being elected by the people.

‘These even are not the sole consequences, detrimental as they are, which will devolve on the devoted state, should the preceding principle be thoroughly adopted. The king himself and the house of lords, being *not* self-created, but made by the constitution: these can no more make their own powers than the commons, because they did not make themselves. And thus these two estates being in the same impotent situation, the whole constitution, king, lords, and commons, the statute, common, canon, and all other laws, the executive powers, courts, magistrates, and other officers, must vanish like the baseless fabric of a vision, and leave the governors without power, the people without restraint, and every thing reduced to anarchy and confusion; and the constitution itself must be annihilated. Such will be the effect of that position, that the commons cannot make their own powers, because they did not make themselves. The error of this principle arises solely from the considering those things to be emanations from the constitution, which form that constitution itself.’

Our author follows this argument very closely, but we must refer the reader to the work itself for the connection of his reasoning. Though we cannot approve of every thing advanced in this pamphlet, yet it must be acknowledged, that the arguments are built upon a more extensive and liberal plan, than that of any other we have seen upon the same subject.

XIII. *The False Alarm.* 8vo Pr. 1s. Cadell.

THIS writer marches against the Goliath of sedition, clad in the simple, but impenetrable, armour of truth and philosophy. He fortifies himself with few or no precedents from the journals, nor does he rear the ponderous spear of law, but the weapons he employs are keen and irresistible.

After an introduction upon the advancement of civil wisdom for quieting the minds of men, and the difficulty which it encounters in its progress; he considers the ferment that now rages in this nation as propagated from papers, petitions, and pamphlets. ‘It may, says he, not be improper to lay before the public the reflections of a man who cannot favour the opposition, for he thinks it wicked; and cannot fear it, for he thinks it weak.’

The case of Mr. Wilkes naturally takes the lead in this argumentation. As to the person of Mr. Wilkes, ‘lampoon it- self, says he, would disdain to speak ill of him, of whom no man speaks well. It is sufficient that he is expelled the house of

of commons, and confined in goal as being legally convicted of sedition and impiety."

Notwithstanding the high opinion we have of this author, we cannot help thinking that he resembles the man in the play, who laughs with the tear in his eye. His even proclaiming the opposition to be weak, may be justly considered as an implied declaration that it is strong; and we are sorry to see so able a champion encounter so feeble an adversary. As to the character of Mr. Wilkes, we may affirm, that what is here said of him does no service to the cause in which this author has engaged.

After some arch ridicule thrown out against imaginary grievances of the Middlesex electors, he observes that that county, distinguished from the city, has no claim to particular consideration; and he thinks that the confinement of Mr. Wilkes cannot at all meliorate his morals, nor is it a sufficient reason why he should come out of goal a legislator. He next examines some of the most specious arguments for his eligibility into parliament, notwithstanding his expulsion. He observes that where there is a possibility of offence, there should be a possibility of punishment; and that 'a member of the house of commons cannot be cited for his conduct in parliament before any other court; and therefore, if the house cannot punish him, he may attack with impunity the rights of the people, and the title of the king.'—Our author's reasoning upon this head, and upon the powers of the house of commons is shrewd and sensible. As in some cases the members of parliament are above the controul of the courts of law, civil order undoubtedly requires that they should be under the jurisdiction of their respective houses, that they may not abuse such an exemption. He then states the case of Mr. Wilkes, his expulsion, his incapacitation, his re-election, and the admission of Mr. Luttrell upon a minority of votes; and according to him 'the question must be, whether a smaller number of legal votes, shall not prevail against a greater number of votes not legal. It must be considered, that those votes only are legal which are legally given; and that those only are legally given, which are given for a legal candidate.'

This we think is a full and a fair state of the case. Our author then examines 'whether a man expelled, can be so disqualified by a vote of the house, as that he shall be no longer eligible by lawful electors.' To prove the affirmative of this proposition he appeals to the unwritten law of social nature, and to the great and pregnant principle of political necessity. 'If, says he, the commons have only the power of dismissing for a few days the man whom his constituents can

immediately send back, if they can expel but cannot exclude, they have nothing more than nominal authority, to which perhaps obedience never may be paid.'

This writer quotes Mr. Selden as an advocate for the power of perpetual disability being lodged in the commons. As he does not quote the particular passage of Selden where this doctrine is found, we must suppose that he alludes to the words of the speech of that great man against Sir Edward Sawyer. If that is the passage in question, though we allow it is very pregnant, we cannot think it amounts to the power of a perpetual disability, for all that Selden says is "to maintain the privileges of our house, we can fine as well as the lords. And as they disable lords from sitting there, so we can disable any member of our own house from sitting here." After all, it is very possible that this writer might have had some other passage of Selden in his view, which has not come to our knowledge.

After some farther reasoning on the same subject, which we think conclusive to prove that expulsion infers exclusion, he shews the absurdity of supposing that expulsion is only a dismissal of the representative to his constituents, who may, if they think proper, re-elect and return him to the same parliament. 'This, says our author, (in a style which may be thought a little lexicaphantic,) is plausible but not cogent. It is a scheme of representation, which would make a specious appearance in a political romance, but cannot be brought into practice among us, who see every day the towering head of speculation bow down unwillingly to grovelling experience.' He then shews, that 'expulsion without exclusion might very often be desirable; some, for instance, by the favour of others which perhaps they may gratify by the act which provoked the expulsion. In short, was that the case, none would dread expulsion but those who bought their elections, and who would be obliged to buy them again at a higher price.' He proceeds to expose the futility of all arguments drawn from an act of the 4th and 5th of queen Anne, and which means no more than a permission for the electors to re-chuse those members whose seats may be vacated by their accepting a place of profit. He examines with great accuracy several other arguments that have been alledged against the power of exclusion upon expulsion; and, we think, undeniably proves that they all operate directly against the re-admission of Mr. Wilkes into this parliament. He then examines the groundless alarms that have been circulated among the people on this occasion. 'Outcries, says he, uttered by malignity, and echoed by folly; general accusations of indeterminate wickedness, and obscure hints

hints of impossible designs, dispersed among those that do not know their meaning, by those that know them to be false, have disposed part of the nation, though but a small part, to pester the court with ridiculous petitions.'

We next meet with a very entertaining account of the progress of a petition, and the means of obtaining names to it; and our author seems to think that that great engine of sedition has reboiled upon its authors. 'They thought, says he, that the terms they sent were terms of weight, which would have amazed all and stumbled many; but the consternation is now over, and their foes stand upright, as before.'

We shall here take our leave of this writer, who finishes his publication by recapitulating the insults and indignities that have been offered to the person of his majesty; and we heartily wish that he may prophesy truly as to the inefficacy and end of all our public commotions.

MONTHLY CATALOGUE.

14. *The Crisis. In Answer to the False Alarm.* 8vo. Pr. 2s. Murray.

WE have read this publication with great attention, but cannot discern in it the smallest effort towards reasoning; the whole of its argumentation amounts to the polite Billingsgate of, You lie, you lie, you b——h.

15. *An Address to Junius, upon the Subject of his Letter in the Public Advertiser, December 19, 1769.* 8vo. 6d. Doddsley.

This writer affects to think that Mr. Wilkes is the author of the letters signed Junius, and he attacks him in pretty much the same unargumentative manner, which we can by no means recommend to our readers. We are, however, to observe, that this Address to Junius, is confined to the subject of his Letter in the Public Advertiser, Dec. 19, 1769.

16. *An impartial Answer to the Doctrine delivered in a Letter, which appeared in the Public Advertiser, on the 19th of December, 1769, under the Signature of Junius.* By Charles Fearn, Esq. 8vo. 1s. Murray.

The declamation and invective of Junius, and his unargumentative writings, cannot justify this author in adopting the same manner.—*Non tali auxilio.*

17. *The Twelve Letters of Canana; or the Impropriety of petitioning the King to dissolve the Parliament.* 8vo. 1s. R. Davis.

Mr. Canana tells us, that he has been extremely alert, and uncommonly successful, in proving the impropriety of the late petitions, and the unworthiness of those who promoted them; and 'it will, perhaps, says he, scarce be credited, but it is not the less true, that a person unsolicited, and to this hour unknown, has published these, merely from a love of justice, and from the feelings of humanity.'

We are sorry that most, or all, of those letters, having already appeared in print, do not properly fall within our review. As to the disinterestedness of Mr. Canana's loyalty, it has been prophetically foretold in Hudibras an hundred years ago:

• For loyalty is still the same
Whether it win or lose the game;
'True as the dial to the sun,
Altho' it is not shone upon.'

18. *A First Letter to the Duke of Grafton.* 8vo. Pr. 1s. 6d. Fell.

There is a remarkable similarity of stile between this letter, and that of the letters published in the public papers under the name of Junius; but a still greater similarity as to the matter and manner of handling the subject. Neither writer, if they are different authors, pretend to proof or argumentation. The private amours of a great statesman, which have been acknowledged to the honour both of his candour and understanding, and were followed by the best of all reformatations, are dragged into light as impeachments of his public character; and matters which neither king nor minister could be concerned in, are dressed up into Philip-pics against both, and supported at the bottom of every page with quotations from those of Cicero against Marc Antony. From the manner of its being printed, and the evidences of its inaccuracy, we are tempted to think, that some bookseller has made free with the writing-desk of Junius.

19. *The Free Briton's Supplemental Memorial to the Electors of the Members of the British Parliament; wherein the Origin of Parliaments in Europe, and other interesting Matters, are considered.* 4to. 1s. 6d. Williams.

If we mistake not, we have already reviewed some of this author's pieces*, and we cannot refuse him the encomium of being a sincere friend to liberty; and that the British nation is

* See vol. xxviii. p. 380.

highly indebted to him for the pains he has been at to illustrate, from the Roman and other antient histories, the danger she is in at present.

20. *The Question, (Whether the Right of the Elector hath been violated by the Rejection of Mr. Wilkes, and the Admission of Mr. Luttrell or not ?) examined, in a Letter to John Brown, Esq. and its Negative proved, from the Nature of the Constitution.* 8vo. 1s. Bladon.

The reader in this publication will find many sensible arguments for preferring the 296 votes in favour of colonel Luttrell, to the 1146 for Mr. Wilkes; for, says he, it is not the number of votes, but the number of proper votes that in this case must prevail on the comparison. The reader will find several other very shrewd observations advanced on the same side of the question by this writer, who subscribes himself Thomas Stevens.

21. *The Decisive Trial; or the Proceedings in the Court of Common Sense, in the great Cause between the Supporters of the Bill of Rights and the Petitioners of Middlesex, London, and Surry, Plaintiffs; and the present Administration, Defendants.* 8vo. Pr. 1s. 6d. T. Payne.

This publication is not without its merit. The patrons of the petitions for a dissolution of parliament are supposed to be plaintiffs, and the ministerial party, defendants. The judges are, lord chief justice Reason, lord chief baron Candour, and Mr. Justice Right. Pleadings are heard on both sides, and the sum of what the plaintiffs contend for is, that the present administration is ignorant, corrupt, weak, inconsistent, wicked, odious, detested, tyrannical, oppressive, contemptible, and dangerous. This charge is supported with some humour from the words of the petitions, till the court calls for Mr. Accuser-general, who is council for the plaintiffs, for his records, which he accordingly produces under the following title.

“A catalogue of many original, valuable, and authentic records, which have been collected at very great pains and expence, to prove the several charges of high crimes and misdemeanours against the present administration.”

“The Catalogue itself is briefly this;”

- “The Daily Gazetteer,
- “The Public Advertiser,
- “The Public Ledger,
- “The St. James’s Chronicle,
- “The London Chronicle,

“The

- " The London Evening Post,
- " Lloyd's Evening Post,
- " Baldwin's Weekly Journal,
- " The Middlesex Journal, &c. &c. &c."

" Together with some hand-bills and papers not generally known, which have been printed for the benefit and instruction of the good people of Great Britain, from the month of April 1768, to the present time inclusive:"

The decision of the court, after hearing both parties, is as follows.

" It is the opinion of this court, that no part of the charge against the DEFENDANTS has been proved, by any argument or evidence, adduced by the PLAINTIFFS; that the MATTER of the PETITIONS proves nothing against the DEFENDANTS; that the PRAYER of them is UNCONSTITUTIONAL; and that a *groundless* prosecution, conducted with so much *vexatiousness* and *acrimony*, leaves an impression in favour of the DEFENDANTS, as it proves no more, than that they have enemies, who are become so, from some cause or motive, FOREIGN to their CHARACTER and PUBLIC CONDUCT."

22. *A Defence of the Proceedings of the House of Commons in the Middlesex Election. In which are considered two late Pamphlets, viz. "The Sentiments of an English Freeholder on the late Decision of the Middlesex Election," And "An Essay on the Middlesex Election." By the Author of the Answer to the Question stated. 4to. Pr. 2s. 6d. Wilkie.*

We have already reviewed the two pamphlets that have given rise to this publication*. A late decision in an august assembly in favour of the side which this writer espouses, we are afraid will no more be final in preventing heats both within and without doors than his arguments; though it must be acknowledged they are very conclusive, and contain full answers to the pamphlets he attacks. In reply to the author of the *Sentiments* the author lays down the following political principles as his parliamentary creed.

* The law of parliament, founded upon the usage of parliament, is under no constitutional controul, but that of the supreme legislative power; and when declared in any particular instance by a resolution of either house of parliament, is as binding upon every subject, as any other branch of the law of the land, declared by any other court of judicature, in a case of which it has competent jurisdiction.

* See vol. xxviii. p. 362, & *ibid.* p. 455.

‘ The judicature of the house of commons is without appeal, and without controul, in all matters that come within its jurisdiction, whether civil, or criminal, that is, in all matters of election, and over its own members as such. Whether it be *sole* and *exclusive* in the latter case, is of no consequence. I assert that its judgments in both cases are *dernier*. It is very obliging in this gentleman to remind us, that the house of commons have no claim to infallibility; and that their decisions are still to be tried at the tribunal of *reason, natural justice, and common sense*. So too he will allow, may the judgments of every court. So also may the acts of the whole legislature. But, I fancy, our author will be hard put to it, to find even the *form* of a writ of error, from the determination of the house of commons in either of the above cases, or indeed in any case. If he succeeds in this search, I will engage to find him, in return, writs of the same kind, from judgments of the peers, in cases of appeal, and even from acts of parliament. The legislature may, doubtless, at any time, limit the jurisdiction of either house, or alter their rules of proceeding. Still however the judicature itself, till it is rendered otherwise by the supreme authority, is, as I said before, without appeal, and without controul.’

This author next attacks the Essay on the Middlesex Election, who contends that the general power of expulsion, as claimed and exercised by the house, is inconsistent with the known established constitution of government in Great Britain.

‘ I cannot see, says this author, that the power of expulsion is in any sense a power *against the people*. It is strictly a power of the whole body of the house against every particular member of it. The general exercise of this power is clearly in favour both of the people, and of the particular constituents of the expelled member. The latter have thereby an opportunity, which they could not otherwise have, of electing a worthier representative; and the people will reap the benefit of such a choice. The freeholders of Middlesex have indeed thrust themselves into the present dispute, as a kind of seconds to their expelled member. They took up his cause, and abetted his crimes. Nay, they have assumed to be judges, as well as parties in this contest. But by what right do the freeholders of Middlesex call themselves the people of England? By what authority do the whole body of electors assume that name? They are not the thousandth part of the subjects of this realm. The constitution has entrusted them with the power of electing what persons they please, *qualified* to be elected. Here their trust ends. Let them be satisfied with it. Let them discharge it as they ought. The constitution has not left it to them to judge who

who are thus qualified. It has entrusted this power, we think, in safer hands. And we too, though perhaps neither freeholders nor burgessees, are of the people.'

Our bounds do not admit of following this elaborate and accurate writer through all the reasoning and arguments with which he supports the above opinion, and therefore we are obliged to refer the reader to the performance itself.

23. *A Postscript to the Essay on the Middlesex Election.* 8vo. Pr. 6d. White.

Last month we expressed our approbation of the ingenious performance, to which we are now favoured with a postscript by the same hand.

Here the author unfolds more, at large, certain principles, which from the compressed form they were delivered in; might be liable to misrepresentation. New matter also seems to arise from a closer discussion of his subject, which gives birth to some very pertinent distinctions and ingenious illustrations.

With the Postscript is delivered a loose half sheet, containing the writer's reply to the author of *a Defence of the Proceedings of the House of Commons*. This we regard as the best commentary upon certain passages which have been misunderstood of the *Essay* on the power of expulsion; and shall therefore give it a place in our Review, in hopes of preserving it from the too common fate that awaits the best pieces carelessly written upon fugitive scraps of paper.

' *To the Author of a Defence of the Proceedings of the House of Commons, &c.*

S I R,

Saturday, Jan. 6.

I last night perused your pamphlet, in which you say, my *Essay* was put into your hands while you were writing, &c. Had not your thoughts been otherwise employed, you might possibly have understood what you read; for I cannot suspect a gentleman of your rank to be capable of wilful misrepresentation. When I am speaking of the authority of precedents, you misapprehend my meaning, or you would not have charged me with maintaining that *the house of commons, as a judicature without appeal, ought not to be governed by precedents*. I said; "In the exercise of acknowledged powers, especially the judicial, these are justly allowed the greatest authority." See reasons for this, page 31. *et passim*. But that any body of men assuming a power, without drawing the attention of those whose rights might be thereby affected, cannot, by such usurpation, gain a legal title to such power. The house of commons frequently applied by humble petition to queen Elizabeth, for the

release of members imprisoned for words spoken in the house : nay, the form of requesting freedom of speech, as a favour from the crown, is still continued. But will any man maintain, that this imprisonment of a member was an exertion of legal power ? This a much stronger case ; for here the people, by their representatives, acquiesced and submitted to the claim, when all its consequences were seen.

‘ You will be singular, in not understanding what I mean by legislative power. It is the governing *will* of the community, which makes or alters laws. The judicial power explains and applies these laws to particular cases ; or in a new case, not expressly provided for, *decides*, upon analogous reasoning. My grand objection to the power of expulsion, is, that, in the exercise of this pretended power, the house of commons make a law for each particular object, at the *will* of a majority ; which, to my apprehension, would be rather an arbitrary act, even in the whole legislature. Whether this be just or not, your distinction between legislative and judicial power is ridiculous. Many subordinate legislatures exist in the several towns of the kingdom. Every power which is not supreme, cannot be therefore judicial, or negatively not legislative. What if I should affirm, that no existing power in any state is, properly speaking, *supreme* ? Even the authority of parliament is subordinate to the fundamental constitution of the established government. They can make laws, but not legislators. Parliament cannot grant to the house of commons a power of expulsion *in the extent contended for*, because it is inconsistent with the judicial power, which they already possess. For if they can expel *whom* they please, they may declare the consequence to be *what* they please ; and are completely absolute. Such an act would be a renunciation of the trust reposed in parliament, but could not operate to submit the rights of the people to the *will* of any body of men. Men cannot be transferred from hand to hand, like a flock of sheep. Neither does the acquiescence of the legislature always make law, otherwise any one branch thereof, *possessing an absolute negative*, might enjoy what power its members were pleased to assume. None can judge between this branch of the legislature and the people ; because none are superior in the state. Opposition must at first be made by remonstrance ; and in this the people have sometimes supported the lords against their own representatives, in defence of the constitution. If these means fail, the contest can only be decided by an appeal to the God of Battles. By what authority was James II. expelled from his throne ? No written law existed upon this subject. No superior entitled to judge between him and his people. He assumed the legislative

tive power, and thereby broke the original compact; or, in other words, the fundamental laws, from which alone all right to power must be derived. He was, therefore, justly deposed. We cannot doubt but our king, whose ancestors obtained the crown in consequence of such a revolution, will join his people in resisting every attempt of an house of commons to assume legislative power to themselves. The power of dissolving parliaments is the means entrusted in his hands for this purpose; and, to doubt his exertion of such right, if the obstinacy of any body of men should render this necessary, would be a degree of guilt little short of treason to the house of Hanover.

My Essay was hastily written, and published with little correction; I, nevertheless, find that (misrepresentation removed) there is but one argument in your pamphlet, on the head of expulsion, which has not there received an answer. The power of expulsion in corporations did not escape me; but I avoided mentioning what was obviously inapplicable. I might say that corporation law was established, when the crown exercised a legislative power in almost every part of government; when opinions of judges were easily procured to sanctify an arbitrary act by legal forms; when all foreign commerce was abandoned to the will of the crown; when the idea, that a legislative power over others than their own members might be derived to corporations by a grant from the crown was adopted by parliament, who enacted in the 19th year of Henry VII. "That no trading company shall make bye-laws, which may affect the common profit of the people, unless they be approved by the chancellor, treasurer, and chief justices; or the justices of assize in their circuits." All these arguments I shall not insist upon, for this of corporations is the very instance I should have chosen to illustrate all my principles. The member is always expelled by the body which possesses the legislative power in *that* community, from the consent of all the members expressed by voluntarily becoming such, or, in new corporations, by an acceptance of the charter. This power generally resides in the body at large. In either case it is exactly analogous to a bill of banishment, which I believe you will not pretend the house of commons could enact by their *sole* authority.

This exercise of legislation by bodies corporate, after the designation of a particular object, has been found from experience to be so liable to abuse, that the court of King's Bench has, with the general approbation of the kingdom, assumed a power of commanding by writ the re-admission of members expelled; and has, by repeated adjudications, reduced this claim to a mere power of declaring a forfeiture of the franchise

chise at common law subject to the revival of a superior tribunal.

There is yet an assertion, not an argument, which may deserve attention. You say, whether a power to send an offending member back to his constituents, for them either to confirm or reprobate their former choice, may not be properly vested in the house of commons, cannot be seriously considered; It involves a degree of ridicule, not to be expressed. Good Sir! be not outrageously wise. The principle has already been adopted by parliament. Decency, therefore, requires we should be moderate in our comments. This would be nothing more, than a power in the house of commons to do in particular cases, what the legislature has done respecting a general class of men. By the place-bill, parliament has declared, that the acceptance of certain offices may make such a change in the member, that the people may no longer choose to trust him: that therefore they ought to proceed to a new election. This act supposes the right of *choice* in the people. If the power of expulsion is considered as a right of *election* in the representative body; *who shall or shall not sit among them*; if the people must be contented with a *conge d'elire*, then indeed such a limitation would be truly ridiculous. But perhaps you will not affirm this to be the spirit of our constitution. For my own part, I shall be perfectly satisfied to see the pretended power wholly abolished, and the people governed by *general, equal laws*.*

THE AUTHOR.

24. *Letter to Dr. Blackstone; by the Author of the Question stated.*
8vo. Pr. 1s. 6d. Woodfall.

Prefixed to this publication is a republication of Dr. Blackstone's letter to the author of the *Question stated*, which we have already reviewed*. The author of the reply before us has been considered as one of the main champions for the re-eligibility of Mr. Wilkes after his expulsion, and therefore we look upon his performance as the *ne plus ultra* on that side of the question. We cannot, however, help observing, that the author's reasoning is confined to Dr. Blackstone's works; and that he has paid no regard to many strong arguments advanced against his system by other writers, whose pieces we have reviewed.

This writer's first attempt is to separate the two ideas of jurisdiction and legislation; because without such separation no rational conception of the present question can be formed.

* See Vol. xxviii. p. 70.

• That it is essential, says he, to every court of law which is competent to try a cause, to *adjudge* and *declare* what the law is, relating to the cause under trial; and that the judgment of such court is binding until it is reversed; that the house of commons being the court competent to try every case relative to the election and qualification of members; what the house **ADJUDGES** and **DECLARES** to be law, in **FACT**, becomes law; and as there lies no appeal to any other court, to reverse their judgment, *that* judgment must absolutely stand as law.—Then let me ask, if the effect of that judgment is altering the *old*, or making a *new* law, what is it but legislation?

We are afraid that this writer is here a little defective in precision, by supposing the house of commons to be a court of law; but we have not room to investigate this question, nor do we in the least intend to be parties in this dispute. 'In cases of election, says he, members of parliament are as mere judges as those of Westminster-hall.'—Is there no fallacy here?—The judges in Westminster-hall try cases of property; that of an election is of a very different nature. The legislation of the house of commons is no more than a precedent; and though it may be afterwards quoted, it binds no longer than the duration of one parliament, and in some cases of one session. But how does the case stand even in Westminster-hall?—We apprehend that if a man was to bring an action there in direct violation of a rule of court, he must be nonsuited. The house of commons made a rule, if we may call it so, that Mr. Wilkes was not eligible during the session of parliament, and therefore the petitions were rejected for disregarding that rule—Are not the cases similar by this writer's own state of the question?

We are of opinion, that there is no difference between a legal and a parliamentary right, and that the authors on both sides have been a little too profuse in quoting modern authorities. If acts of parliament should be found contradictory one to another, why not opinion and precedents, which are no more than the effects of opinions too often influenced by party considerations, be the same?

This author asserts the freeholder's right to be a common law, and he thinks it consequential, that the maxims to try that right must also be a common law. This sentiment is not extremely perspicuous. The maxims of a law is the law itself, otherwise the words mean nothing. In treating of the three classes of disabilities, minors, traitors, and felons, Dr. Blackstone says, that though a minor was incapacitated at all times from sitting in either house of parliament by the law and custom of parliament, yet that incapacity is expressly declared by

by the statute of the 7th and 8th of William III. with regard to the house of commons.

The difference, says our author, between these two great authors is, that Sir Edw. Coke does not mention "the law and custom of parliament," which words are added by doctor Blackstone. But as there was no statute in Sir Edw. Coke's time; nor has *ever* been any vote concerning minors, we have Sir Edw. Coke's authority at least, that the disability of minors, was originally at common law. Take it in doctor Blackstone's words, that they were incapacitated by the law and custom of parliament; still, as the incapacity existed *before* the statute, and as there is no vote concerning minors—on what ground is it possible for the doctor to fix this law and custom of parliament; but merely upon the law of the land?

This last is a very odd question, and admits of a very easy reply. It may be fixed upon the law of common sense, which is, or ought to be, the same with the law of the land. There might be at that time reasons for such a parliamentary decree. The civil law supposed, as well as our law, incapacities of minors, but the judges dispensed with those incapacities when a minor's shrewdness made amends for defect of years. The law of England required greater precision. No pretence of a *præcox ingenium*, a maturity of understanding, or an appearance of manhood, which was often the case, was to smuggle a minor into either house of parliament, which, by Sir Edward Coke's testimony, was frequently the case.

This writer, in examining the Journals, is bold to affirm, 'that they do not warrant the assertion of any incapacity, being founded merely on a vote of the house of commons; on the contrary, every incapacity recorded in those Journals, appears to have previously existed in common-law, and the votes are merely declaratory of that common law.' To prove this, he mentions the case of Mr. Steward, in 1623, a Scotchman, who was not naturalized an Englishman, but returned to parliament; upon which the election was resolved to be void in law. The resolution was very proper, and yet directly in the teeth of our author's assertion; it appears in that very case, that the house of commons thought themselves at liberty to dispense with the common law, in the cases of Levinus Muncke, and Horatio Palevicynne, who, though not naturalized, had been smuggled into the house, and suffered to keep their seats. With what consistency then can this gentleman say, 'in clear and strong terms then did the house, on this occasion, disavow the power of adjudging a denison capable, whom the law has made incapable.'

' Sir Edward Coke, continues he, rejected the authority of those precedents as not being conformable to law.'—But we have, in our own time, seen the dictum of a judge, superior to that of Sir Edward Coke, disagreed to by both houses of parliament; and it is very plain that the house had no regard to Sir Edward Coke's opinion in this case. We shall here just put this writer in mind, that at the time when this precedent happened the house of commons was very much out of humour with the Scotch nation in general; and that the affair was mere party-work, appears from the face of the precedent itself. We have not room to follow this author through his other observations upon Dr. Blackstone's Letter, many of which are very severe upon the proceedings of the house of commons in the case of the Middlesex election, which he may have a privilege to treat with greater freedom than we dare assume.

25. *Genuine Copies of all the Letters which have passed between the right hon. the Lord Chancellor, and the Sheriffs of London and Middlesex, and between the Sheriffs and the Secretary of State, relative to the Execution of Doyle and Valine. 8vo. 1s. R. Davis.*

How greatly is the public of England obliged to the patriotic sheriffs of London and Middlesex, for discovering the more than gunpowder-treason, in exchanging, by his majesty's command, the place of executing two condemned felons, who had been guilty of crimes that rendered them peculiar objects of public justice, and required an exemplary punishment, by their being executed near the place where their crimes were committed! As every news-paper has rung peals of praise and thanksgiving for this valuable detection, it would be quite superfluous, if not impertinent in us, to say any thing more upon the subject.

26. *An Appeal to the World; or a Vindication of the Town of Boston, from many false and malicious Aspersions. 8vo. 1s. Almon.*

Some of our readers, perhaps, may think that we have already bestowed too much attention on this subject*; and as this appeal contains nothing new, but fresh declamation, we must refer the reader to the publications we have already reviewed on the same subjects; especially as the matter is now in dependence before a high tribunal, and probably will be carried before a still higher.

* See Vol. xviii. p. 283, et passim.

27. *Brief Considerations on the Expediency of a Plan for a Corps of Light Troops, to be employed on detached Service, in the East-Indies. By a late Officer of Cavalry on the Coast of Coromandel.* 8vo. Pr. 1s. Bocket.

The event of our late military operations on the coast of Coromandel, manifests the expediency of cavalry in India. But whether the company can possibly adopt our author's plan, appears to us a matter not easily to be determined. Many reasonable objections against European light cavalry have been urged. Experience has shewn the intolerable expence incurred by the establishment of a small corps, not exceeding seventy men, in Bengal. Their utility not being found to compensate the charge, they were reduced by lord Clive; and we are well informed, that a battalion of sepoy is maintained at less expence. The nature of the climate, and of the service for which this corps is destined, seem, however, the great objections to European light horse. Perhaps it might be an improvement on our author's plan, that natives of the country, with British officers, serjeants, drums, and corporals, were substituted in the room of European soldiers.

28. *A Letter to the Proprietors of East-India Stock. Containing a brief Relation of the Negotiations with Government, from the Year 1767, to the present Time; respecting the Company's Acquisitions in India, &c.* 8vo. Pr. 1s. White.

The sensible writer of this accurate and candid narrative of recent facts, points out to the proprietors of East India stock, the choice they ought to make of directors at the ensuing election. The conduct of the leaders in the late transactions with government is strongly contrasted; and every fact so clearly explained; and notoriously known, that the independent proprietor cannot be at a loss where to place his confidence.

29. *A Review of the Conduct of Pascal Paoli. Addressed to the Right Honourable William Beckford, Esq. Lord Mayor of the City of London.* 8vo. Pr. 1s. Bladon.

This pamphlet has all the appearance of a catch-penny, great part of it being reprinted from the public papers. The best service that can be done to the Corsican chief is to let him, his actions, and character rest in quiet.

30. *A Political Romance, addressed to ——— Esq. of York.* 12mo. Pr. 1s. Murdoch.

This Political Romance is certainly a misnomer, and the true title of it ought to be the York Races. That such an embryo might drop from the author of Tristram Shandy is not improbable; from its manner; but it can never be in the least

entertaining to any reader, who is not perfectly acquainted with the ecclesiastical squabbles about some preferment in Yorkshire. In short, if the whole is not an imposition, we will venture to say, that it never was intended to appear out of the circle of a few friends to the author, in the neighbourhood of the place, where the dispute happened 'about an old pair of cast black plush breeches, which (says the author) John, our parish clerk, about ten years ago, it seems, had made a promise of to one Trim, who is our sexton and dog-whipper.'

31. *Reflections on the various Advantages resulting from the draining, inclosing, and allotting of large Commons, and Common Fields.* By W. Pennington. 8vo. Pr. 1s. 6d. White.

Though we do not pretend to be competent judges of the subject of this pamphlet, yet every reader must perceive that it is written in a masterly stile, and with an uncommon force of reasoning.

32. *Considerations on the Exportation of Corn: wherein the principal Arguments produced in favour of the Bounty are answered: and the Inferences commonly drawn from the Eton Register are disproved. To which are added, some Remarks on the Expediency of selling Corn by Weight, and not by Measure.* 8vo. Pr. 1s. 6d. White.

This publication is penned with art, address, and spirit, and no doubt will meet with an answer from the patrons of the bounty upon corn. 'If we are (says the author) accused of attempting innovations, we disavow the charge. We appeal to the experience of past times, when wheat and malt were cheaper on an average than they have been since the bounty. It is not our purpose to discourage tillage by destroying so useful a branch of commerce as the corn-trade. On the contrary, we propose it should be free; but let it be left to its natural course, neither restrained by duties, nor forced by a bounty. If we must give premiums, our manufactures have the best right to that indulgence, which, being the only true supports of industry and population, must raise or lower the value of land in proportion as they flourish or decay.'

33. *A new History of Scotland; from the earliest Accounts to the present Time.* By John Belfour. 12mo. Pr. 3s. 6d. Dilly.

This is such a history of Scotland as may be formed from a copious index of a larger performance of the same kind. Whether such a person as John Belfour exists, is of no importance. The author, in his account of Mary queen of Scots, the Reformation

mation in Scotland, Charles the First, and his conduct in Scotland, and various other passages, point him out, whoever he is, to be a staunch presbyterian; not to mention his invectives against archbishop Sharp, who was most infamously murdered by that party. The publication itself is so superficial, that we can scarcely look upon it as an object of historical criticism.

34. *The Court of Alexander. An Opera. In two Acts. As it is performed at the Theatre-Royal in Covent-Garden. 8vv. Pr. 1s. Waller.*

In this piece Mr. G. A. Stevens, (author of the Lecture on Heads, a production universally approved by the good people of these kingdoms) directs his humour, of which he is allowed to possess a great share, against the absurd taste which still prevails for serious Italian operas. For this purpose, he introduces great personages speaking low and absurd dialogue, to fine musick.

As a specimen of the author's talents for this droll manner of writing, we shall select his description of Orpheus.

‘ Orpheus was musick-master to the woods,
Gave groves a gamut, put in tune the floods;
He made tall trees a minuet-step advance in,
Taught hedges’ hornpipes, shrubberies country-dancing;
For every reptile he had songs and jigs,
And symphonies compos’d for Guinea pigs.

For weazles and rats,
He had both sharps and flats,
For dogs barking Largo and Affetto;
From the grinding of knives,
And the scolding of wives,

He compos’d a Dismallo Duetto.
He made of frogs croaks,
And the kawing of rooks,

And cats caterwawling, Arpeggios:
Found in D, that cocks crow,
Bulls found G, below,

And sucking pigs squeak out Adagios.’

35. *The Sultan: or, Love and Fame. A new Tragedy. As acted at the Theatre-Royal in the Hay-Market. 8v. Pr. 1s. 6d. Bell.*

This performance is built upon a noted event in the Turkish history, which has been greatly embellished and misrepresented by novellists. It contains many lines and sentiments that would not disgrace the best of our modern tragedies; and if presented on a French stage, for which it is entirely

calculated, it may very possibly, as the saying is, pass muster with applause. The cloathing so high a spirited prince as Osman was, in the habit of a sneaking dervise, is improper. In other respects, the characters are not ill supported; but we believe the piece itself never could succeed on an English theatre.

36. *The Rider; or the Humours of an Inn; a Farce of Two Acts: as it has been acted with general Approbation, and was intended for the Theatres in London.* 8vo. Pr. 1s. Nicol.

This is the production of some author who is run theatrically mad.

37. *Poems on several Subjects. In two Vols. By John Ogilvie, D. D.* 8vo. Pr. 10s. 6d. Pearch.

These two volumes contain an Essay on the Lyric Poetry of the Ancients; the Day of Judgment, a Poem; Odes to Melancholy, the Genius of Shakespeare, Time, Sleep, Evening, Innocence; Providence, a poem; Solitude, or the Elysium of the Poets, a Vision; Paradise, a Poem; an Æolian Ode; and about seventeen other pieces of less importance.

In this edition, the author has enlarged his critique on lyric poetry, with observations on some fragments of antiquity, which had not fallen into his hands when that Essay was first written. In the poem intituled Providence, he has made several corrections, and improved the argument, particularly in the second book, where it was defective, by entering into a detail of some length.

Several of the pieces in this collection have not been printed before: but these are of the more inconsiderable kind. The capital productions, such as, The Day of Judgment, Providence, Solitude, Paradise, &c. have been already mentioned in our Review, and are so well known, that it would be superfluous in us to detain our readers with a longer article on this occasion.

38. *Fables for Grown Gentlemen: for the Year 1770.* 4to. Pr. 2s. Doddsley.

Whoever has read Dryden's, Swift's, Prior's, and Gay's performances, in fable, must have observed the keen satire, and striking moral, which every tale contains; not to mention its pleasing harmony of numbers. We do not remember that party, or temporary Billingsgate, ever entered into those masterly compositions. They are generally directed against foibles, levities, or vices. Even Gay's disappointments at court never provokes him beyond the Hare with many Friends, and is applicable to numerous cases that happen every day. Our fabu-
list

life is a kind of a Drawcanfir. He treats of politics, Yorkshire petitions, Middlesex elections; and in one of his fables he even abuses the Reviewers. His versification is uncommonly affected; and the merit of his performance may be seen by the following specimen, with which our readers must depart wonderfully pleased and improved.

Let him alone; he's a Reviewer,
By such vile trash he gets his bread;
And for that reason, *for ever* *fore*,
He well deserves a broken head.
A flea out of a blanket shaken,
A bloody-minded sinner,
Upon a taylor's neck was taken,
Marauding for a dinner.
The flea attempted a defence,
The damage was so small,
That the offence
Was next to none, or none at all;
And furthermore, to save his life,
Pleaded his children, and poor wife,
That's not the case, the judge reply'd,
The harm is small, 'tis not deny'd;
You did your worst, and had your fill;
Die then, said he,
Unrighteous flea,
Not for the deed, but for the will.

Before we dismiss this poet, we must observe, that he is not only fabulous, but oracular; and it would puzzle the best head in England to find out the smallest meaning in many of his poems.

39. *The Auction, a Poem: a familiar Epistle to a Friend, &c.*
4to. 2s. Kearsly.

While we allow that this writer's manner is easy, and his versification smooth, we can by no means find out the *cui bono*, of his poem, or what purpose it is intended to serve. The god of silence surely is a very strange kind of guest in an auction-room, and a very improper retailer of Mr. L——d's small talk, and that of his company. The unprovoked abuse thrown out against the noble head of the law, two great dukes, and some other persons of distinction, defeats the end of his satire, where it is just and happily aimed, as it is in some passages of the poem. The whole, however, is written with too great a share of ridicule and sarcasm, ever to produce the ends of amendment and reformation.

40. *The Cobbler's End. A Tale. Addressed to a Friend. By Solomon Partridge, Junior. 8vo. Pr. 1s. Fell.*

This is intended as a moral tale, and contains the story of honest cobbler Crisp and his wife, who were so happy and contented a pair, that their landlord at his death left them £100 l. a year. This generous legacy ruined them. They left their trade, came up to London, fell into the hands of sharpers, and died not worth a shilling, in madness and despair. The author, in a few passages discovers some humour, but his rhimes are often intolerable.—*Dumb and tongue—interven'd and seem'd—game and again—undone and some*, and the like, which are very disagreeable in a poem: where the harmony of the rhimes often constitute one of its chief beauties.

41. *An Elegy on a most excellent Man, and much lamented Friend. Folio, Pr. 1s. Walter.*

The merit of this performance lies in delineating an amiable character, and expressing the language of the heart with an easy, natural simplicity.

42. *An Elegy on the unexpected Death of an excellent Physician, the justly admired John Martin Butt, M. D. Inscribed to his afflicted family. By a sincere Mourner. Folio. Pr. 1s. Walter.*

The character of the foregoing elegy may be applied to this composition. Both of them are offerings at the shrine of friendship, by a lady; who, on former occasions, has appeared with reputation in the commonwealth of letters.

43. *A Letter to the Authors of the Monthly Review. 8vo. Pr. 1s. Flexney.*

The treatise intitled, Explanations of some difficult Texts in the New Testament, was censured with great severity by the Monthly Reviewers. In this Letter, the author endeavours to shew, that there is neither ingenuity nor candor in their criticisms on his performance. We do not apprehend, that his remonstrance will be thought very interesting by the generality of readers, who are not concerned in this dispute; but it is written with temper, and will do him no discredit as an author. Our readers will find a very particular, and we hope an impartial account of the work in question, in our Review for September, 1769.

44. *Protestant Armour: or the Church of England-Man's Defence against the open Attacks and artful Insinuations of Popish Delusion. 8vo. Pr. 4s. Robson.*

There are no topics in divinity, which have been more frequently and thoroughly canvassed, than the subjects of dispute between

between the Romish and the protestant churches. We have had many excellent tracts, in which the errors of the former have been clearly and effectually refuted. But some of them are gradually sinking into oblivion ; and others are only to be found in the works, perhaps, the voluminous works, of their respective authors. This writer therefore very reasonably concluded, that there are many people, who would be glad to see the several points of this controversy thrown together under one view, and to be furnished, at an easy expence, both of time and charge, not with mere puerile instruction, but with substantial knowledge and manly reasoning ; such as may enable them to defend themselves against the artful attacks of their adversaries, and assign a proper reason for their dissension from the church of Rome.

In this light, the work before us, as it appears to be drawn up with propriety and judgment, may be extremely useful in protestant families.

45. *Due Dissertationes : in quarum Priore probatur, Variantes Lectiones & Menda, quæ in sacram Scripturam irrepperunt, non labefactare ejus Auctoritatem in rebus, quæ ad Fidem & Mores pertinent : in Posteriore vero, Prædestinationem Paulinam ad Gentilium Vocationem totam spectare.* A Thoma Edwards, S. T. P. Aul. Clar. Cantab. nuper Socio. 8vo. Pr. 2s. T. Payne.

In the first of these Dissertations the learned author has proved, that the various lections and mistakes which have crept into the text of the Old and New Testament, do not affect its authority in matters of importance.

In the second he shews, that the predestination spoken of by St. Paul wholly relates to the calling of the gentiles into the Christian dispensation.

What the author has advanced upon these topics is rational and judicious.

46. *Miscellaneous Thoughts of an universal Free-Thinker.* 8vo. Pr. 6s. Woodgate.

This volume is the composition of an uncultivated genius, who, in the course of three or four hundred pages, has thrown out some rational observations, but a much greater number of crude and incoherent effusions. The following quotations will be sufficient to gratify the reader's curiosity :

The man whose regards are wholly turned upon this world, walks through it blindfold, or rather like one with distempered eyes, which beholding the flame of a single candle, can see nothing but merely a bundle of rays that cast a light so fuliginous and confused, he is forced to shut his eyes speedily for present ease and relief, owing to that multiplicity of crossing

and twisting rays which withdraws the object itself quite out of sight, and renders it of no more use than were there not any such placed before him : whilst the readiness and simplicity of a Christian's view in descrying truth, assuredly finds both *what* it is, and *where* it is, from whom their Lord will never remove his candlestick.

This is one of our author's brighter sentiments, yet, through the whole, his ideas are confused, and his language ungrammatical.

A specimen of what he calls first and second thoughts.

1. *Recurra a Deo, non est philosophari.*

• To have recourse to God in argument, you know, is not philosophy.

2. To what, or to whom, should we have recourse but to God, so very certain as it is that no kind of philosophical reasoning can help men to a jot of true knowledge, in many things daily passing before their eyes ; they must wait with patience till they come to that abode where all such shall be laid open to their view, where there will be nothing wrapped in covers, either single, or double, or tenfold, as they have hitherto been presented to the dim eye-sight of human creatures at this their first birth ; let them then no longer set up themselves for perfect and adequate judges of their Creator's dealing with them either here, or hereafter, especially in so fleeting a term of their existence, but firmly conclude that in this short duration were we afforded ever so little knowledge concerning our future and eternal state, we should always be careful that we lose not one jot of that little, since 'tis all sufficient for us undoubtedly, while remaining on earth, therefore ought to be esteemed as precious as the polar star in navigation, it being the sole guide which steers our vessels into that safe harbour whither the wise incessantly labour to arrive at last.

By the Latin sentence, which introduces this observation, it is evident, that the learning of this free-thinker has not extended to Lily's grammar. At the conclusion are some poetical reflections on infidelity, credulity, flattery, truth, repentance, &c. in miserable rhyme.

47. *Twelve Sermons on the most interesting Subjects of the Christian Religion, preached upon several Occasions, by Haddon Smith, Curate of St. Matthew, Bethnal-Green. 8vo. Pr. 3s. 6d. in boards. Turpin.*

These discourses are of the practical kind. They seem to be juvenile compositions. The language in many places is incorrect : but the author's manner is lively, and his meaning, perspicuous. In a word, though they will not bear a critical

exa-

examination, they may be read with advantage by persons who are serious, and well-disposed, and capable of receiving benefit by sermons.

48. *A Treatise on the Existence of a Divine Being from all Eternity. To which is annexed a succinct Treatise on the Immortality of the Soul. Illustrated to Demonstration.* 4to. Pr. 1s. Wilkie.

The author of this tract appears to be a pious, well-meaning man; but is a very indifferent writer, and a worse metaphysician.

49. *Religious Exercises recommended. Or Discourses on secret and Family Worship, and the religious Observation of the Lord's Day. With two Discourses on the heavenly State, considered under the Idea of a Sabbath.* By Job Orton. 12mo. Pr. 3s. Longman.

These discourses are plain and familiar, and contain many useful directions of a practical nature. They are chiefly intended for persons of ordinary abilities, in the lower stations of life; and to these, if read with attention, and an honest inclination to improve, they may be of excellent use. The author appears to be actuated by a spirit of rational piety, and a sincere desire to promote the most essential interests of mankind.

50. *An Exposition of the Catechism of the Church of England, by Question and Answer.* By Thomas Vivian, Vicar of Cornwood, Devon. 12mo. Pr. 3s. Dilly.

Mr. Vivian observes, that among all the expositions of the church catechism, which he has known to be put into the hands of young persons, it is difficult to find any calculated to answer the main purpose, that of teaching young and ignorant persons what they shall do to be saved. This complaint, he says, having been made by many persons, gave occasion to the present attempt.

Few authors, we believe, who have written upon the catechism, have attended more minutely than Mr. Vivian to every article, or have taken greater pains to confirm those articles by passages of scripture.

In points of controversial divinity, he generally follows the sentiments of our reformers. These it is possible may be right; but, in some instances, it is more than probable they are wrong. If so, a work of this kind will have a tendency to propagate and establish systematical errors. Fragments of scripture may be easily collected; and, with great plausibility, applied to the defence of absurdities. It is the safest way to learn the doctrines of christianity from the scriptures themselves;

selves; and these may be read with as much facility as a tedious compilation of this nature. If an exposition of the catechism is really wanted, we would rather put it into the hands of 'young and ignorant persons' such a little manual, as that which was published some years since by Mr. Lewis, than one which is six or eight times larger in size, and fraught with a great number of positions and doctrines, which, if not erroneous, are certainly above the capacities of children.

51. *A Letter to the Rev. Mr. T——y. Being an Enquiry into his Conduct, respecting his late unchristian Treatment of the Author of a Pamphlet entitled, "The Notion of Eternal Justification refuted," &c. on two successive Sundays at the L—k Chapel.* 8vo. Pr. 3d. Dilly.

The author of this letter complains, that Mr. T——y, in some of his discourses at the L—k, where this gentleman likewise attends, had treated him and his pamphlet on justification (because it did not coincide with his own opinion) in a very illiberal manner; representing the writer under the ludicrous image of 'a child, of about four years old, with a straw in his hand, running after a man, and striking him with it upon the back; as a luckless boy coming hopping in, mounted upon printed files; and as a little cur, running after a man on horseback, and barking at the horse's heels.'—Language of this kind was undoubtedly unbecoming a divine in the pulpit; and if Mr. T——y actually expressed himself in these terms, this gentleman has a right to complain. If we had not his authority for believing that this was really fact, we could not have imagined that such expressions should have ever been heard in a congregation of *saints*; or that

"So much dudgeon dwells in *beav'nly* minds!"

52. *The Blessedness attending the Memory of the Just represented; in a Sermon preached at Hackney, in Middlesex, Nov. 12, 1769, upon occasion of the much-lamented Death of the Rev. Mr. Timothy Laughier. By Andrew Kippis, D. D.* 8vo. Pr. 1s. Buckland.

This is a pious and useful discourse; and is written with that accuracy and elegance which appear in all the compositions of Dr. Kippis.

53. *To the Authors of the Critical Review.*

GENTLEMEN,

GIVE me leave to inform you of a mistake, into which you have been led, indeed almost unavoidably, in the account which you have given, in your Review for July last, of the very
learned

learned and ingenious Mr. *Michaelis*'s dissertation *On the Influence of Opinions on Language, and of Language on Opinions*. You tell us, that 'the translation, *which is now presented to the public*, was revised by Mr. *Michaelis* himself, and was enriched by him with some considerable supplements.' No doubt you thought you had good authority for saying this, as you took it very exactly from the preface prefixed to the translation: and no one, uninformed, as I suppose you were, of the true history of this publication, could have understood this preface otherwise than you have done. Yet the whole of your account above transcribed is a mistake. I can assure you, that Mr. *Michaelis* never saw one word of this translation, till several months after it was published; he knows not who the English translator is; he never had any correspondence with him; nor did he ever communicate to him, either directly or indirectly, any supplement to his own work. The truth of the matter is this: the translation lately presented to the public is a translation at second hand; it is translated from the French translation; the preface is the preface of the French translators, translated into English. Of these very material circumstances not the least notice is given. The reader therefore will of course suppose, that the translation was made from the original German, and that the preface is the preface of the English translator. By this disingenuous concealment of the truth, not only the purchasers of this translation are imposed upon, and the public deceived; but great injustice is done to the author of the dissertation, who thus becomes responsible, in the opinion of the English reader, for all the imperfections, whatever they may be, of the translation. I speak only on supposition, not having had leisure or opportunity to enter minutely into an examination of this matter: but if the translator should perchance have fallen into mistakes, inaccuracies, obscurities; it will all be imputed to Mr. *Michaelis* himself, the supposed revisor of this translation; the supposed approver of it, as conveying accurately and correctly his own sense.

But further, there is another circumstance, which I must beg leave to explain to you, respecting the style and composition; in regard to which, the author may probably think, that his dissertation cannot appear to any advantage in this new English dress. The dissertation was written in the German language. The French translation of it was undertaken voluntarily by two eminent writers, in all respects capable of performing the task with accuracy and elegance; *Monf. de Merian*, and *Monf. de Premontval*: and they submitted their translation in MS. to the author for his revision. The French language differs very greatly from the idiom of the German: and not only so, but it is tied

up

up to such strict rules, it has so many niceties and delicacies with regard to the turn of the expression, and the form of the period, that it is extremely difficult, if not impossible, to give a very close, and at the same time an elegant translation, from almost any language into French. The translators themselves complained to the author of the very great constraint (*la gêne excessive*, to use their own expression) which they lay under in this respect. They were therefore obliged to take considerable liberties with the original, in regard to the expression and composition, in order to make the discourse appear graceful and agreeable in their own language: and this they might very confidently and safely do, as they wrote under the eye of the author, who would be sure to note and to rectify every the least deviation from his true sense. This advantage the English translation has not enjoyed: and moreover it labours under a peculiar disadvantage. A close translation, made at second hand from a free one, must carry with it a strong tincture of the medium through which it has passed; at the same time that it has no chance of recovering any thing that may have been lost of the native and genuine colour of the first composition: in this case especially, where the French language, equally discordant from the German and the English, stands in the way between both, and intercepts the natural communication of those two sister languages; which would have run immediately one into the other, with great facility and exactness, and with very little alteration of the form, or diminution of the spirit, of the original. In fact, I have been informed by a learned foreigner, (than whom no one can be supposed to be a better judge in this matter, or to enter more readily and intimately into the meaning of the author) that, in reading this translation, he met with many passages which he could not understand, without having recourse to the French translation; and that those very passages, which appeared to him hard and obscure, and that merely from being literally rendered from the French, would have appeared easy and graceful in English, had they been literally rendered from the German.

By publishing this in your next *Review*, you will do justice to Mr. *Michaëlis*, to yourselves, and to the public; and oblige,

Gentlemen,

Your humble servant,

Jan. 12,
1770

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T H E

CRITICAL REVIEW.

For the Month of *February*, 1770.

ARTICLE I.

The Present State of Europe: exhibiting a View of the Natural and Civil History of the several Countries and Kingdoms; their Present Constitution and Form of Government; their Customs; Manners, Laws, and Religion; their Arts, Sciences, Manufactures, and Commerce; their Military Establishments, Public Treaties, and Political Interests and Connexions. To which is prefixed, an Introductory Discourse on the Principles of Polity and Government. By M. E. Totze, late Secretary to the University of Gottingen, and now Professor of History in the University of Butzow, and Duchy of Mecklenburg. Translated from the German by Thomas Nugent, LL.D. and Fellow of the Society of Antiquaries. 3 Vols. 8vo. Pr. 18s. Nourse.

THIS translation appears to be a tribute of friendship paid to the author, Mr. Edward Totze, who is, it seems, professor of history in the university of Butzow, founded by his serene highness the duke of Mecklenburgh Schwerin, in 1760. The original work is not yet entirely finished; it does not contain the present state of Germany, nor that of the Austrian Netherlands, Italy, the Helvetic body, and the European Turkey, which is now become so capital an object in the affairs of Europe.—The author seems to be sensible of this deficiency; for he says that, to complete it, if this essay is approved, he purposed to publish the

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state of Germany, with the addition of a brief account of the temporal and spiritual monarchy of the see of Rome; which, in its *present state*, is, we think, of no great importance to the Present State of Europe. In order to complete the work, we could wish the author would take into his plan an account of the kingdoms of Hungary, Sardinia, and Naples, the Milanese, Florence, Parma, Venice, Genoa, and other omitted states, in Italy and elsewhere.

This work is ushered in by Introductory Principles of Polity and Government, in which we find nothing particular; and after giving a definition of monarchy, aristocracy, democracy, simple and mixed governments, he agrees with Mr. Pope, that

For forms of government let fools contest;
Whate'er is best administered, is best.

In this Introduction, with regard to all local observations, and natural history, Busching is Mr. Totze's leading authority. The civil and political observations of Mr Totze are, in general, very pertinent, chiefly grounded upon Montesquieu, and Sufmilch, in his Display of the Divine Economy. He describes the establishments of literature in the following manner.

' The advancement of sciences requires schools of higher and lower ranks. In the former, called Universities, are taught all the sciences, both the liberal and the higher*; in the latter, youth are only instructed in the liberal sciences, or go no farther than writing, casting accounts, Latin and Greek, and the rudiments of religion. Besides the universities and lower schools, there are some of an intermediate class, known by the name of Academies; where young gentlemen learn the exercises, languages, sciences, and arts becoming their station.

* * Though music be reckoned among the fine arts, yet it is very seldom taught by appointed professors: this, however, obtained antiently, and even in some measure still subsists. Alphonso X. king of Castile, in the year 1254, founded in the university of Salamanca a professorship of music, with a salary of fifty maravedis a year. See Ferrera's History of Spain, book IV. § 461. p. 477. Music has likewise a professorship at Coimbra. Noticias de Portugal por Manoel Saverin de Paiva, Discurso V. § iii. p. 207.

' There is likewise a professor of Music at Oxford; and at the English universities, even Doctors of Music are created. See Alberti's Letters on the State of Religion and Learning in Great Britain, Letter XLVIII. and L.

* The

* The difference betwixt sciences and arts is, that the former consists in a readiness to perceive and illustrate certain truths; the latter, in a facility of performing any thing according to certain rules. The one employs only the intellect; the other, though not exclusively of the mind, depends chiefly on manual skill. The rules in some arts are very simple, so as to be learned by mere practice; in others they are more complex, and deduced from the liberal, or even from some parts of the higher sciences. The former are called common, or mechanical arts; and include all kinds of handicrafts; the latter are called the fine arts, of which the principal are painting, sculpture, engraving, and architecture.

* The improvement and increase of sciences are owing to nothing more than to Academies and Scientifical Societies. The discovery of new truths being their professed study, the members of them should be persons of eminent talents. Academies and societies are usually divided into three classes, the mathematical, the physiological, and the philological; each with their particuler director, and a president over all. In imitation of the Scientifical Academies and Societies, have likewise been instituted Academies of the Fine Arts, as painting, sculpture, and architecture, which by these institutions have been brought to perfection. With the same view of promoting the arts in general, great applause is due to the Royal Schools as they are called; where youth, besides what is taught in common seminaries, are instructed in the fundamentals of the fine and mechanical arts.

* In the progress of the sciences and of literature, Printing has been a main instrument; manuscripts, or written books, having been formerly so dear, that none but the rich could purchase them*. This scarcity has been removed by the inestimable invention of the typographical art, which the Dutch ascribe to their countryman Laurence Coster, of Haarlem †; but it is now sufficiently proved, that John Guttenberg, of

* * It is related of the famous Anthony Beccatelli, commonly called Panormita, that he sold a parcel of land to purchase a copy of Livy. In the eleventh century, Gracia, countess of Anjou, gave for a collection of homilies, 200 sheep, a measure of wheat, a like quantity of rye, and a like quantity of millet, together with a number of marten skins. Henault *Abregé Chronologique*, or *Abridgement of the History of France*, Tom. I. p. 154.

* † See *General History of the United Netherlands*, Vol. II. p. 112, 113.

Strasbourg, found out the real printing of books; that is, the art of printing with single moveable types*.

* From printing sprung Bookselling, which is of such vast benefit to the republic of letters; the writings of the learned being now easily conveyed from one country to another.

In a country like England our author's representation of jurisprudence and legislation can be of little use. What he says concerning the marine of this kingdom is taken chiefly from Burchett's and Leidard's *Naval Histories*: in treating of the expences of fitting out ships of war, but little dependence can be had, at this time, upon calculations that were made above forty years ago. In short, the constitution of England in matters of war, commerce, and taxation, forms a system of its own, which has but little connection with that of foreign countries, as described by this author. All he says, however, on those heads are well worthy the attention of an English reader.—Mr. Totze next treats of money and coins, which, he says, have an intrinsic and extrinsic value; the former depending upon the fineness and weight of the metal, the latter upon the ordinances of the government which may likewise alter it. 'The proportion, says he, appointed by the laws between the intrinsic and extrinsic value of coins, is termed the standard. The nearer the intrinsic and extrinsic value, the better are the coins; and, of course, the worse where the difference is greater.' This is a tender consideration, and, we think, not very accurately expressed, when applied to a trading country, where the intrinsic value of the coin is the standard. In absolute governments, it is true, the extrinsic value of the coin may be so much disproportioned to the intrinsic that it may have no currency but within that state, and even there with great difficulty. Nay in the course of this century, paper was made a legal tender in France, witness the case of the Mississippi; but those were desperate remedies; and Mr. Locke never gave a greater proof of his abilities than by demonstrating, when the silver money was re-coined under king William, that the intrinsic and extrinsic value of the currency ought to be, as nearly as possible, the

* John Guttenburg was born at Mentz, of a noble family, and lived at Strasbourg from 1430 to 1445. He afterwards went into partnership with Faustus of Mentz; but a dispute between them producing a law-suit, he was cast, and thereby lost his printing house. Faustus then entered into connections with Peter Schoiffer, who, between 1450 and 1455, invented the cast types. All this has been sufficiently proved by counsellor Schojffin, in his *Vindiciæ Typographicæ*. Argentor. 1760. 4. See *Leipfic Gazette*, No 18. 1760.

same. This doctrine had, indeed, its inconveniencies when bullion became dearer than coin; but the error, if any, was on the safe side, and for the credit of the kingdom.

This writer treats next of the revenues of a state. These, he says, arise first from the demesnes which are unalienable, because assigned for the support of the sovereign; secondly, from the regalia, which he supposes to be seas, lakes, rivers, highways, forests, wild-beasts, salts, and coinage; thirdly, upon some uncertain and casual incomes, as fines, confiscations, inheritances of aliens or those who have no heirs, treasures found, and things for sale; but the greatest revenue arising to the state is from taxes, rates, and duties. If all those are insufficient, then those taxes may be augmented or others imposed, such as the twentieth or fifteenth penny, three years loans, &c. not to mention in urgent exigencies, lotteries and annuities, which experienced financiers have recourse to. 'But, says he, to have always a large fund of ready money at hand, is infinitely the best and most effectual expedient.'

The means of encreasing a state's revenue are agriculture, manufactures, trade, foreign and domestic, exchange, banks, trading companies, shares and dividends, all which our author describes pretty much as they are understood in England. The same may be said, making a few allowances, for his observations upon foreign affairs, governmental, and provincial administrations, and all the other executive departments of a community.—We are next led into a description of an unlimited and limited monarchy, an aristocracy, a democracy, and the other modes of government, all which are very clearly and properly defined by our author.

The following division treats of Europe in general.—Mr. Totze first describes it geographically; and in speaking of rivers and waters, he observes that 'the great foreign trade carried on by means of these waters, has occasioned most of the European states to become maritime powers.'—The author then gives us a very short and perspicuous abridgment of the chief revolutions in Europe, since the reign of Charles the Great, in the year 800, and concludes it in the following manner.

A new war in the mean time breaking out between Great Britain and France, about the limits of their American countries, the former entered into an alliance with Prussia, and the latter with Austria. To this last alliance acceded Russia, Sweden, and the greater part of the German empire; and at length it came to be farther strengthened by Spain; so that the parties seemed very unequal, and the former by much the weakest; yet at the

upshot it proved the strongest. In this war, which was carried on with more animosity and more armies than were ever known in Europe, Great Britain exerted itself to that degree, and with such fortunate consequences, that the united French and Spaniards were obliged to accept of such articles as this power prescribed to them. Thus a comparison of former and present events shews, that as Spain was the first European power in the sixteenth century, and France in the seventeenth, Great Britain may be deemed such in the present century ; so uncertain and mutable is the grandeur of states.

—————Sic robora verti
Cernimus, atque illas assumere pondera gentes,
Concidere has.'

The characters of the Europeans and their languages now come under our consideration. Mr. Totze tells us, that the French is used in several courts of Germany, and all over the north ; that the Italian may be called the speech of European music ; and that the Slavonian language is the mother tongue of the Russian, Bohemian, and Moravian, and used with different dialects in Hungary, Stiria, the Ukraine, and Lusatia. In short, according to some, it is spoken by sixty different nations. Mr. Totze's computation of European population, we think, admits of great difficulties, which, however, are not owing to him, but to a predominant humour in calculators to diminish population in every country. ' Europe, says our author, considering its extent, might contain near five hundred and fifty millions of inhabitants, yet the highest computation makes them only a hundred and fifty millions. ' This number, continues he, is hindered from encreasing, as under certain circumstances it probably would, first, by the many wars in which the greater part of Europe is frequently involved ; secondly, by the numerous armies kept on foot even in the times of peace, and of whom the greatest part die unmarried ; the various and extensive settlements of the Europeans in the other parts of the world, and to which great numbers remove every year to make their fortunes ; and lastly, the sea-service, and naval trade, in which many meet with an untimely death.'

That the above causes may diminish the European population cannot be doubted ; but the diminution never can be as five hundred and fifty millions to one hundred and fifty millions. It is true Europe is frequently involved in wars, and some settlements abroad require supplies of men ; but we are to consider, that many of its kingdoms and states have no concern in those wars, and yet we find no sensible encrease of their po-

population. Many of them have no foreign settlements, no sea-service, and no naval trade, and yet their numbers have been pretty much the same for ages past. We are likewise to remark, that tho' the original settlements of colonies abroad occasion at first a drain of population, yet a few centuries, as in the case of Great Britain, more than repay it. We are therefore inclined to think that population in Europe encreases or diminishes according to the plenty or scarcity of the means of subsistence in each country, with a few exceptions.

Mr. Torze has given us three different calculations of European population, all which, we think, are very fallible. That of baron Bielfield makes it about 150 millions, that of Mr. Busching amounts to 142 millions, one tenth, and that of Mr. Susmilch to 130 millions. In the first and last of those calculations Great Britain is rated at eight millions, and in the second Great Britain and Ireland at the same number, which we are persuaded is an undervaluation.

The difference of ranks of inhabitants in European states comes next under our author's cognizance, and then the particular forms of their governments. 'The most antient European nations, says he, accounted liberty the supreme good: it was the soul of their political constitution; and, according to a great philosopher, it was by this attachment to liberty, that they distinguished themselves from the Asiatics, who were always slaves to their rulers. In the monarchies erected after the downfall of the Roman empire, liberty was connected with sovereignty, the nobility being a check against the excesses of prerogative. They were originally the only state of the realm; but the clergy growing rich and powerful, gained admittance into the public consultations; and in process of time the more wealthy cities and towns came to make a branch of the legislature. This compound of monarchy, aristocracy, and democracy, was in the middle ages almost the universal form of government in Europe. But in the sixteenth and seventeenth centuries it became, in most states, purely monarchical; the sovereigns finding means gradually to exclude the states from the government, and get all the power into their own hands. Accordingly, there are now in Europe the following unlimited monarchies: 1. Portugal. 2. Spain. 3. France. 4. Denmark. 5. Russia. 6. Prussia. 7. Sardinia. 8. The Two Sicilies. 9. The Pope is likewise unlimited in the Ecclesiastical State. 10. And the Grand Master of the order of St. John within the Isle of Malta. But the only despotic state in Europe is Turkey.

'The European mixed states are, 1. Germany. 2. Great Britain. 3. Sweden. 4. Poland: and 5. Hungary; yet with

considerable differences ; for in Great Britain and Hungary, monarchy has the ascendant ; in Sweden and Poland, aristocracy ; and the Germanic constitution, in many things, resembles a body of united nations.

‘ Among Europe’s free states are four aristocracies. 1. Venice. 2. Genoa. 3. Lucca. 4. Ragusa : one aristo-democratical republic, San Marino ; and two states of united people. 1. The United Netherlands. 2. The Swiss Cantons.’

Mr. Totze imagines that even under unlimited sovereigns all European kingdoms have their fundamental laws, which their sovereigns are bound to observe, because, says he, most, if not all, the present absolute monarchies in Europe having been limited governments, some institutions were left standing at the change of form. Among those limitations he mentions, ‘ first, the established religion, which, he says, a monarch cannot alter.’ The history of the English reformation may, perhaps, furnish some matter of dispute as to the fundamentality of that article. ‘ Second, he is not to alter the legal succession to the throne, nor invest improper or disqualified persons with a pretension to it.’ Without having recourse to the histories of Lewis XIV. of France, Henry VIII. and Edward VI. of England, we may find very strong exceptions to this fundamental, in the history of Spain. Upon the whole, therefore, all that can be said with regard to those fundamentals, are that, however they may bind the king, they do not bind the states. The histories of England and Russia furnish instances where the states complimented their sovereigns with dispensations from that fundamental.

The next fundamental laws mentioned by our author, is, thirdly. ‘ That he shall administer justice according to the laws ; consequently, he cannot decide any cause arbitrarily.’ We cannot help thinking that a prince limited by the laws cannot be said to be an unlimited monarch, and we imagine that Mr. Totze has here confined his ideas entirely to the Germanic constitution, without extending them to what has been the practice of almost all unlimited monarchies. ‘ It being a maxim, continues our author, generally received in Christendom, that only the administration of the state, with proper rights and honours, is committed to the sovereign, and that it is by no means his property ; another fundamental law consequential to this is, that the domain, or crown-lands shall not be alienated. Thus the sovereign is not allowed to parcel out the same or dispose of them at his will.’ — For a commentary upon this doctrine we must refer our readers to the present practice of England, even though it is a limited monarchy. We are, however, a little surprized that Mr. Totze, in laying down

down those fundamental laws, did not give his readers some better reason than he has done, for the French omitting out of their king's coronation oath, ever since the reign of Charles VIII. the following clause, *Superioritatem, jura et nobilitatis coronæ Franciæ inviolabiliter custodiam, et illa nec transportabo nec alienabo.* In English, "I shall neither transfer nor alienate, but inviolably preserve the superiority and rights of the nobility of the crown of France."

Our author next proceeds to treat of the particular fundamental laws in limited monarchies. The nature of the succession, elective kingdoms, regencies, the right of the states, the deposition of kings, and the singular good fortune of the French royal family, which, our author says, has held the throne near 800 years in an uninterrupted male succession. He observes that the royal family of Bourbon, at present, fills the thrones of France, Spain, and Naples. The like good fortune, continues he, has attended the illustrious house of Oldenburg: it is in possession of the two crowns of Denmark and Sweden, to which, in time, will be added that of Russia, in the person of a prince; and thus the sceptres of all the three northern monarchies will be in its hands. This supposes the house of Holstein to be descended from that of Oldenburg.

The titles of sovereignty, orders of knighthood, and some other articles, not extremely material, succeed; and then the author proceeds to religion, and thinks the popish is by much the strongest with regard to number and the extent of countries. His state of sciences in Europe is worth perusing, as are his accounts of the Roman and canon law, and the law of nations.

In the account of the military force in Europe, and his state of the marine, the author is often indebted to Busching. He supposes the royal revenues of France to exceed that of any other European power; and the reader will find some amusement in perusing his alterations and present state of the European commerce, which finishes his preliminary discourse.

Mr. Totze opens his Present State of Europe with an account of Spain, which seems to be very carefully selected from the best authors; but as it contains little or nothing that is new, it is sufficient to say that Mr. Totze has been circumstantial on the antient forms of each government, and particularly happy in ascertaining the state of the coinage, antient and modern. He closes his account of each kingdom with an enumeration of the several treaties concluded between the respective powers; at one view, pointing out both the mutual relation between different states with regard to certain rights and

and obligations, and at the same time their greater or lesser share in the general transactions.

The character given of the Spaniards by Mr. Totze is as follows. ' The Spaniards, as to their persons, are in general of a middle size, or low stature, and withal lean and meagre. They are well limbed, but with weak eyes, which makes spectacles so common among them. They are of a brown complexion, with something grave or stern and forbidding in their aspect; which, however, relates only to the men; the women, besides their beauty, being more lively and agreeable in their manners. Among the diseases of both sexes, the venereal is the most common; but they make light of it.

' They are naturally pensive and melancholy; in their deliberations and resolves slow; and in conversation suspicious, discerning, and reserved. They have a large share of ambition, but likewise of firmness and fortitude; are very temperate in eating, and still more in drinking; they are celebrated for magnanimity, probity, constancy in friendship, and punctual observance of their word.

' This is the bright side of the Spaniards. On the other hand one sees, and sometimes amidst the most sordid poverty, an intolerable haughtiness, and a contempt of other nations. They are likewise charged with extreme avarice, seizing every opportunity, however iniquitous, of enriching themselves; an art in which their viceroys, governors, and other officers in America, not excepting even the missionaries in that country, are most infamously expert. Lewdness is one of their capital vices. Married and unmarried youths and boys, keep mistresses; and from this propensity springs their great veneration and complaisance to the fair sex, together with that jealousy which is so predominant in them, that they stick at nothing to gratify it. In revenge they are equally vehement, and generally have it executed by bravo's or murderers; looking on duelling, so much practised by other nations, as giving advantages to an enemy, at one's own peril. The proceedings of the Spaniards towards the Moors, the Indians, and the Flemings, leave an indelible brand of cruelty on their name.

' Though avaricious, they are slothful, and hate work, by which they might be earning something, and particularly handicrafts and agriculture. The source of this indolence lies in their pride, all pretending to be descended from the Visigoths; and that to stoop to such low employments would be debasing their illustrious origin. This makes the commonalty so very poor; and persons of rank are often reduced to exigencies by their negligencies and mismanagement. The grandees are very profuse in fine furniture, and often expend a great part of their

their estates in plate, of which some have an amazing quantity, though seldom used but at nuptials. The Spaniards are very conceited and tenacious of their old customs and manners, and would equally detest any alteration in their dress, as in the ceremonies of the church: the public games and diversions used by their ancestors, subsist to this very day.

‘ Among these, the principal are the bull-fights; and the pope himself, though so much respected in Spain, never has been able to abolish those sanguinary entertainments.’

Had Mr. Totze deferred the compilation of this work till the year 1770, he probably would have altered some part of this character; and we have reason to expect from the dispositions of his present Catholic majesty, farther alterations in the civil and ecclesiastical departments of his government and the manners of his people. It is surprizing that Mr. Totze in enumerating the treaties between Great Britain and Spain, should omit that of Seville in 1729.

Portugal naturally follows Spain in this work, and we have no reason to distrust the fidelity of our author’s account of that kingdom. What he says concerning the veneration of the Portuguese for the papal power, and their slavish dependence on the court of Rome, has been in a great measure obviated by the spirited conduct of their last two kings, especially his present most faithful majesty, who seems to have led the way to a general reformation. We have not seen, however, so clear and accurate an account of Portugal as that given in the work before us; and it is highly worth perusal, especially by the commercial part of England.

The next kingdom is France, a country which we had almost said is but too well known to our fellow-subjects. What is said of it by our author agrees with the best published accounts. The following is an account of a new order, which, we believe, has been but little attended to.

‘ As the knights of the three orders must be of the Roman Catholic religion, Lewis XV. in the year 1759, instituted a new order for protestant officers, by the title of *Ordre du Merite Militaire*. It has two *Grand-croix* and four *Commandeurs*; the number of knights indefinite. The cross of the order represents a sword erect, with this inscription: “*Pro Virtute Bellicâ;*” and on the reverse is a wreath with the words, “*Ludovicus XV. instituit 1759.*”

Mr. Totze believes that the West-Indian and Newfoundland fishery are the best branches of foreign trade France now enjoys; and that France has nothing to fear but from Great Britain, since her alliance with the house of Austria, and her establishment of the family-compact. The duration of that alli-

ance,

ance, however, must be very uncertain, and precarious, till the real dispositions of his present Imperial majesty are known. It is pretty extraordinary that this author should roundly advance that no state in Europe has produced so many and so great statesmen and warriors as France; an assertion which depends upon no authority but that of a French gasconade.

We wish that Mr. Totze had been a little more cautious than he has been in selecting his authorities for the present state of Great Britain. Some of them are scarcely known to an English reader, witness Miege, Murault a Swiss, and Le Blanc a Frenchman, so uninformed of the English stage, which he pretends to criticise, that he gives us Shakespear's rhyming scenes, because they are in rhyme, as the highest specimen of that poet's poetical excellencies. We are sorry here to make a general observation, that the foreigners who have pretended to give an account of the English nation are the people in the world the most disqualified for such an undertaking. They are commonly men who have no access to the best or even the middling company, and transfix the manners of the lowest as characteristics of the English people; the instances of this in Mr. Totze's notes are too numerous to be produced here, and even many of them are founded upon false and mistaken facts. We must, however, do this writer the justice to observe, that some of the authors whom he quotes lived in a time when too many vulgarities prevailed among the English.—His account of the constitution of England is chiefly extracted from Rapin, and Chamberlain's *Present State of Great Britain*, and consequently not very accurate. He tells us, that no sentence of death can be put in execution without the king's orders; that the laws do not indicate with proper perspicuity and explicitness, how far the rights of each order of the state extends; 'that the tories attributed an unlimited power to the king, and that even after the Revolution they harboured a strong attachment to the Stuart family, and were never sincerely well affected to king William, queen Anne, or the present royal family; and the whigs, says he, on their side, after the Revolution, which was chiefly their work, standing higher in the prince's favour, and enjoying all the new employments, which they themselves had created, and other advantages, which they could expect to hold only under the now reigning family, have always shewed themselves votaries to the court; and have complied with, and invented measures which seemed to affect liberty.'

Mr. Totze tells us that the city of London consists of three parts; first, the city of London, particularly so called; second, the

borough of Southwark ; and third, the city and liberty of Westminster. This is a very indifferent description of our capital. The city of Westminster is not *properly* the city of London, more than all the buildings that lie in the county, which, to speak within bounds, contains above a hundred thousand inhabitants, such as Pancras, Marybone, St. Giles's, and other parishes.—The same indefinite description has led other foreigners, as well as this author, into another mistake, which is still more important, by calculating the population of what is called London, from the bills of mortality, though some large parishes are not within those bills.—After all, we are very ready to admit that Mr. Totze's description of the present state of Great Britain is more correct than that of any other foreigner.

The present state of the Netherlands next follows, and then that of Denmark, which is illustrated by some accurate notes. It is to be wished that other parts of this performance had undergone a like revision. We have nothing to object to our author's account of Sweden, Poland and Russia, with which the third volume closes.

We shall say nothing decisive concerning this work, because we look upon it, as yet, to be imperfect, and a few elucidations in the unpublished part may render it of very general utility.

H. The History of the Negotiations for the Peace concluded at Belgrade, September, 18, 1739, between the Emperor, Russia, and the Ottoman Porte, by the Mediation and under the Guarantee of France. Shewing the Grounds of the present War between the Russians and the Turks. Translated from the French of M. L'Abbe Laugier. 8vo. Pr. 5s. 3d. in boards. Murray.

THIS is an accurate and an instructive work : it discovers great knowledge both of men and things. The ablest negotiator may improve himself by attending to the conduct of the marquis de Villeneuve ; as the best writer may profit, by imitating the eloquence and perspicuity of M. L'Abbe Laugier's narrative.

Having done this justice to the statesmen and the author, we can with the better grace differ from the English translator, when he says that the work before us shews the grounds of the present war between the Russians and the Turks. Every nation, it is true, at war with another, considers its former engagements as being dissolved, and each resumes its original intentions, and either ratifies or alters them by a subsequent treaty. In the present war between the Porte and the court of
Russia,

Russia, it is more than probable that the victor may revive the claims that were either adjusted or remained dormant at the peace of Belgrade in 1739; but we apprehend that the present war was grounded upon events entirely unconnected with any thing contained in that treaty. In the present grand seignor's manifesto, delivered the 20th of October, 1768, to the foreign ministers residing at Constantinople, mention is indeed made that the Russians had sent troops to Balta, where they had committed hostilities, in violation of the peace of Belgrade; but the Russians denied the fact; nor has it ever been considered since as a matter of any moment.

In the history before us the author first enters upon a review of the political interests that kindled up the war between the Russians and the Turks, which was terminated by the treaty of Belgrade. The cession of Asoph to the czar Peter by the treaty of Carlowitz in 1669, was the more mortifying to the Turks, as it was followed by the Russians acquiring an establishment on the Black Sea, the exclusive navigation of which had, till that time, been enjoyed by the Porte. The war which followed between Sweden and Russia gave sultan Achmet III. a pretext for sending his grand visier at the head of a formidable army against that of Russia, commanded by Peter the Great in person. The event of that expedition, which promised to terminate in the total defeat of the Russians, when they were blocked up at Pruth, and were delivered by the address of the czar's mistress, afterwards the empress Catherine, is well known in history. It proved to the Turks to be a kind of a *Furca caudina*, as the Porte, by gaining little more than the restitution of Asoph, acquired either too little or too much, and the Russians were rather exasperated than humbled by their disgrace.

Between the conclusion of the peace of Pruth and the year 1730, both empires were employed in dismembering the unhappy Persian monarchy. Peter seized Derbent, and established an advantageous commerce on the Caspian Sea. Anne Iwanovena that year filled the throne of Russia, and a revolution had placed the sultan Mahomet on that of Constantinople. The latter proposed a peace with shah Thamas, and offered to assist him in retaking all the provinces conquered by Peter I. on the Caspian Sea. The court of Petersburg found means to break off this negotiation; and the war going on, shah Thamas defeated the Turks near mount Tauris. Their subsequent disgraces obliged them to restore to the Persians all their conquests on that side, and to assist shah Thamas in dislodging the Russians from the borders of the Caspian Sea; but the czarina
made

made proper dispositions, so that neither party succeeded in its designs against the Russian conquests.

The death of Augustus I. king of Poland, in 1732, engaged the czarina's whole attention to prevent his most Christian majesty's father-in-law regaining the crown of Poland, which accordingly went in favour of the late king's son, Augustus II. The prosecution of this great measure obliged the Russians to make peace with shah Thamas, by yielding up to him part of their Persian conquests. The Turks were so much exasperated at this pacification, that they marched 100,000 men to Bender, but they durst not employ them against Russia, because the Persians had already commenced hostilities against them. Thus their army at Bender was recalled to act against shah Thamas; but the court of Petersburg was so much engaged in supporting Augustus II. that it took no part in this new war. The Turks employed a seraskier as their minister to finish it by negotiation; and shah Thamas, who had hitherto gained by every negotiation with both powers, would have gladly renewed the peace, had not his general and minister, the famous Kouli Khan, thrown him into prison, placed one of his sons upon the throne, and declared himself regent of the kingdom, and generalissimo of the army, soon after confirming all former treaties between Persia and Russia, that he might employ his whole force against the Turks. Kouli Khan, after haughtily rejecting all terms offered him by the bashaw of Bagdat, was totally defeated by the Turks whom he hated and despised. By this time shah Thamas was reinstated on his throne, and would have made peace with the Turks had not Kouli Khan been at the head of his armies, and after losing a second battle remained completely victorious in a third.

Augustus II. being confirmed on his throne, the Russians resumed their hostile measures against the Turks, and even ceded several places on the frontiers of Persia to keep Kouli Khan quiet during the war. He had again defeated the Turks near Erivan, and the Porte had ordered the Khan of the Tartars to relieve Georgia, which obliged them to march through part of the Russian territories, where some disorders had been committed. The Russian resident at Constantinople made complaints of this, but they were neglected by the Porte; upon which count Munich, the Russian general, on the 26th of March 1736, invested Asoph, and the Turks proposed a peace with the Persians by restoring all their conquests in that kingdom. Even preliminaries were signed, but the ambition of Kouli Khan, who depended greatly on the czarina for mounting the throne of Persia, broke all measures of that kind. After this abridg-
ment

ment of one of the most curious and least understood parts of modern history, our author shall speak for himself.

The practices of this usurper, Koulican, were no secret at Constantinople, where a report had even been spread, and met with credit among those who had opportunities of being well acquainted with the secrets of the Turkish government, that the money lent by Russia to shaw Thamas was to be reimbursed by the Porte, or, as an alternative, that Azoph should be ceded to the Russians; that the Porte being in no condition to make the reimbursement, had consented to the Russian invasion, preferring the losing that place by a siege to the expedient of yielding it up, in order to prevent the murmurs and outrages of the people, which a voluntary cession must infallibly excite. It was affirmed, that this arrangement was settled in one of the secret articles of the peace between the Porte and Koulican; which opinion was favoured by the dilatory preparations of the Turks against Russia; and by this circumstance, that the Russian minister still enjoyed his liberty at Constantinople, contrary to their usual practice, as they seldom fail of shutting up in the prison of the seven-towers, the ministers of those potentates who declare war against them.

The event, however, proved this conjecture to be altogether groundless. The Cham of Tartary received orders to march with all expedition to the relief of Azoph; and he assembled near Orkapi an army of one hundred and fifty thousand men; and commissions were issued out, requiring all the militia of Greece and Romania to rendezvous at Bender; and the captain Bafhaw sailed for the Black Sea with a fleet of thirty galleys and twenty brigantines, which were joined, during their voyage, by a great number of transports and armed vessels.

On the 2d of June an envoy from Russia arrived at Constantinople, and delivered to the grand vizier a manifesto, containing the declaration of war. In this paper, among the motives of the rupture, all subjects of complaint, whether ancient or of a modern date, were recapitulated: the protection afforded to the Persian rebels against the czar Peter; the late irruptions of the Tartars into the Muscovite territories, and the refusal of the Porte to put a stop to them; the moderation which the reigning czarina had testified by restoring part of her conquests to the king of Persia, and refusing to join her forces to those of shaw Thamas against the Turks, which had been so far from rendering them better disposed, that they had given a fresh evidence of their ill-will towards the Russians, by opposing their being included in the treaty with Thamas Koulican. Notwithstanding all these essential grievances,

set

set forth at great length in the manifesto, the czarina declared herself still disposed to enter into an accommodation, provided it were upon reasonable terms.

This manifesto bore date on the 1st of May, though the siege had been begun on the 26th of March. It, however, produced no change with respect to the Russian minister, who so little expected being able to preserve his liberty, that he had already taken all necessary precautions for the security of his effects. As the czarina had left a door open in her manifesto for a negotiation, the Turkish ministers were unwilling to deprive themselves of that resource by an act of violence, which would have afforded subject for fresh complaint. Therefore they took the resolution to send the Russian ambassador to the army which was going to march to Bender, and ordered him to be escorted as far as the frontier by a body of janizaries.

On the 16th of June the Ottoman army under the grand vizier began its march to Bender; notwithstanding which warlike preparation, their ministers were infinitely more anxious about finding means of accommodating with the Russians in the cabinet, than taking measures for resisting them in the field. From the first accounts of the siege of Azoph, they had been looking out for mediators between them. They would have preferred the mediation of France to any other; but as much time must elapse before the marquis de Villeneuve, the French ambassador, could receive orders and instructions from his court, and their eagerness to finish this war admitting of no delay, they had accepted offers of mediation made them by the ambassadors of England and Holland, and the emperor's resident, in which last they pretended to repose the greatest confidence, with a view of diverting the court of Vienna from joining the Russians against them.

They caused the marquis de Villeneuve to be sounded oftner than once, with respect to the French mediation; which they were resolved to hold in reserve at all events. They even entreated him to send one of his drogman to the army, in order to keep on foot a mutual correspondence with the greater facility.

M. de Villeneuve, unwilling either to engage to a certain point without orders from his court, or to give occasion for any doubts about the favourable disposition of the king towards the Ottoman empire, concluded on desiring the drogman of the Porte to carry with him a relation of the Sieur de Laria, the French drogman, who possessed a great share of abilities, and a perfect knowledge of the Turkish language. This expedient being agreed to by the Turkish ministers, answered all their views of a correspondence with M. de Ville-

neuve, and at the same time supplied that ambassador with the means of being exactly informed of what passed in the grand vizier's camp.

General Munich having left a body of troops before Azoph to continue the siege, had advanced into the Crim, where he forced the lines of Orkapi, and made himself master of Geulevé and Bachaseray. The Cham had no other resource left than to reduce the Russians to an impossibility of subsisting in the Crim, by destroying the provisions and poisoning the waters of all the places he was forced to abandon to them, and then retire himself to Caffa, where the captain bashaw waited for him, in order to concert their operations together.

The arrival of this news confirmed the Ottoman court in the resolution to enter into a negotiation as soon as possible, with that of Petersburg. At the request of the grand vizier, the court of Vienna sent orders to M. Talman, the emperor's resident at the Porte, to repair to the Turkish army, and assume the character of ambassador plenipotentiary, in case he should interpose in the quality of mediator between the Porte and Russia, when the expected negotiation should be begun.

The conduct of the Porte on this occasion was very inconsistent, for they wrote letters to the king of England, and the States-general, begging for their mediation; but the famous count Bonneval, who was then at Constantinople, endeavoured to dissuade the grand vizir from trusting to the maritime powers. By this time Munich had taken Asoph, but had been forced to leave Crim Tartary. The Porte, to please the Russians, had deposed the Khan, and it was thought a peace would be concluded between the Turks and Russians at the head of the two armies, under the emperor's mediation, which the imperial plenipotentiary Talman was to undertake. Notwithstanding the unsteadiness of the Porte, Bonneval pressed for the mediation of France, and secretly sounded Villeneuve her ambassador, who did not decline the office if he had the orders of his court, which he insinuated was favourable to the Ottomans. Mean while a check which the Russians had received, induced the czarina to propose a suspension of arms, and to prevail with the emperor to withdraw his troops from Hungary; upon which the credulous grand vizir dismissed his army, but the Porte continued to elude Talman's mediation.

Somewhat perspires in this part of our author's narrative that is extremely remarkable, but we shall leave our reader to form his own conjecture what may be the consequence of such a measure at the end of the present war. Talman, it seems, had it in charge to demand for the Russians liberty to trade not only in the Black Sea but also in the Mediterranean through the

the Straits of the Dardanelles. The late successes of the Turks and the diversion in their favour, expected from Kouli Khan, made them treat the Russians with the less ceremony, and the war was once more renewed by the Crim Tartars. The emperor, zealous to give proof of his friendship to the Russians, threatened to declare war if the Turks did not accept of the terms proposed, and even excluded the maritime powers from all share in the mediation. Bonneval advised the vizir to continue the war rather than submit to the emperor's terms; and Villeneuve, perceiving the Ottoman ministry to be bent upon peace, took measures by order of his court for bringing the Porte to accept of his master's mediation, by raising their apprehensions that the emperor and the king of Poland would join the Russians. This part of his embassy appears to have been discharged with great sagacity and address; and in the beginning of the year 1737, the imperial minister had signified to the vizir, that if peace was not made between the Porte and the czarina, his master should be obliged to take part with the latter.

Villeneuve did not at all diminish the apprehensions of the Porte, and managed matters so, that Mr. Talman was treated by the grand vizir in a pretty cavalier manner; but the Ottoman ministry made dispositions for continuing the war, if necessary, with the utmost vigour.

In this part of the work Villeneuve's conduct in explaining and puzzling, is encouraging and intimidating, gives us a lively idea of the genius of French mediation, and brings to our mind the character of duplicity and craft, of which the French ministry is accused in bringing on the present war between the Turks and Russians; the whole, however, tended to the grand point of prevailing with the Porte to accept of the French mediation. Villeneuve seems, at last, to have almost outwitted himself by his refinements. His instructions were, that in case the Turks should give up Asoph to the Russians, the latter should be prevented from carrying on a trade in the Black Sea, and from thence into the Mediterranean; and, indeed, when we throw our eyes upon the map, nothing seems to be more practicable than the shutting the Russians out of all communications with the Black Sea by fortifying Taman and Yegnicale, and by raising works in the Straits of Zabache; even supposing them to be in possession of Asoph.

Though the abbe is silent upon this head, yet Villeneuve appears to have been terribly embarrassed lest the grand signior, who had obtained full powers from the divan, had adopted the plan of the fortifications, and concluded a peace without his mediation. A quarrel between Faulkner, the English,

and Kalcoen the Dutch resident, struck both of them out of the co mediation with Talman. A few weeks discovered that the Russians had only temporized in order to take the field with an irresistible army, and letters were intercepted from the Russian ministry to Talman desiring the latter to keep the Turks in a state of security in the mean while. This entirely broke the credit of Talman at the Porte; and the grand vizir again took the field under strong impressions of being able still to make peace. At last the emperor joining the Russians, the Turks solicited the mediation of France, which was granted; and it was accepted by the emperor: but the czarina delayed explaining herself, and the Turks were at great pains to create a division between the two allies.

On the 10th of February 1738, Villeneuve entered upon his arduous negotiation. Treating and fighting went hand in hand, and he pleased the Turks so well that they rejected all mediation but that of France, tho' at the same time they rejected the preliminary articles proposed in the name of the allies. We are hereto observe that our author's account of this negotiation is far from answering the character which some writers affect to give of the penetration and sagacity of the Turkish ministers. They appear to have supplied those qualities with ignorance and obstinacy; but they likewise employed a reserve of low cunning in attempting to surprize or divide their enemies, which was seldom successful. Upon the whole, the grand vizir carried on the war; the negotiation broke off, the successes of the Turks made them raise their pretensions, and a coolness seemed to take place between the courts of Vienna and Petersburg. Fresh conferences were set on foot; but in the mean while the grand vizir Yeghen Bacha was deposed and sent into exile. He was succeeded by Elvrias Mahomet Bacha of Widden, who was a man of a very mild character, but of a narrow genius.

Soon after this event, Villeneuve had an audience of the grand signior in his character of ambassador plenipotentiary, charged with the mediation. We should give our reader the ceremony of this audience, did our bounds permit, but he will have great entertainment in comparing it with the account we have already given of the same ceremony*; perhaps our author has mollified some circumstances that are mentioned by Mr. Porter. After this, Villeneuve arrived at the camp before Belgrade, and entered upon his negotiation, in which he met with great difficulties. Count Neuverg, entrusted with the emperor's full powers, arrived at the camp, and Villeneuve of-

* See vol. xxv. p. 331.

ferred to resume the negotiation, and to demolish Belgrade; but the successes of the Turks had so much elevated the vizir, that he declared he would listen to no terms till the keys of that city were brought to him. His confidence of that event was so great, that upon a presumption it was in Neuperg's power to bring it about, the latter was put under arrest. The truth is, the vizir thought that his head depended upon the surrender of Belgrade, with its present fortifications and its antient territory. Villeneuve and Neuperg proposed, though the latter said that it exceeded the bounds of his instructions, that the new fortifications should be demolished, and the old ones left standing. After many difficulties and altercations, this expedient was accepted of, and on the 1st of September 1739, the preliminaries were signed, and hostilities ceased before Belgrade. The two definitive treaties afterwards were engrossed and signed. The peace displeased the haughty court of Vienna; Neuperg and his predecessor general Wallis were put under arrest, where they remained during the emperor's life.

Thus ended a war which was managed disgracefully by the imperialists, but gloriously by the Russians, who were but ill supported by their allies. Our author, we think, has been somewhat deficient in not accompanying the narrative of his negotiation, with some of the chief events that influenced it. As the affairs of Russia are now our chief object, we shall just mention that the glorious campaigns made by Munich, Lacy, and other Russian generals, obtained the following preliminary terms, viz. 'That Asoph should remain to Russia, but be demolished, and its territory laid desert to form a barrier between the two empires; that Russia might build a fortress on this side of the Don, and the Porte another on their side of the river; but the city of Taganrock, built by Peter the Great, on the sea of Asoph, should have no vessels on that or the Black Sea, but should use the Turkish ships in their commerce in those seas; that the limits of the two empires, west of the Neiper, should be the same as regulated in 1706, Kudack remaining to the Porte; and the limits in the east of the Nieper to be settled by a new convention.'

The war which was finished by this peace bore in its operations a great resemblance to that now carried on between the Turks and the Russians. Their grounds are certainly different, as we have already observed; but some of their objects, perhaps, are the same. Upon a comparison there seems to be no general at the head of the Russians comparable to Munich, Lacy, or Keith; but, on the other hand, the late war in Germany has improved the discipline and even courage of the Rus-

frans to an amazing degree; so that in the field they are greatly superior to their enemies.

The French have now given a loose to those sentiments which M. Villeneuve so carefully concealed during the negotiation before us. Political and, perhaps, some personal considerations bid fair to bring Poland and Russia under the same head. The natural power of her Russian majesty is now increased by a fleet that must prove formidable to the Turks; and, to say the least, if it meets with no unexpected check, must open the passage between the Black Sea and the Mediterranean through the Dardanelles; the consequences of which are obvious.

This history contains a series of events and negotiations, of which we have endeavoured to give an abridgement, that are hitherto but very little known, and illustrate the interests of those great enterprizes in countries where Englishmen may be said to be strangers; so that by the help of this publication, we can certainly read the progress and management of the present war to great advantage.

III. *The Posthumous Works of a late celebrated Genius deceased.*
2 Vols. 8vo. Pr. 5s. sewed. Robinson and Roberts.

Without accusing the editor of those *Sbandiana* of infidelity, he may be justly charged with indiscretion in thus exposing to the world the nakedness of his friend. The French, with regard to posthumous works, must be acknowledged to be, in general, more judicious than the English. Authors of note commonly leave in the sweepings of their desks more that ought to be suppressed than published, and it is a cruelty to the memory of the deceased to send both kind into the world together; as the unhealthy can only serve to corrupt the sound.—Few late editors of posthumous works in England have had the virtue to sacrifice the prospect of gain to the duties of friendship.

As often as we drew our pen against Mr. Sterne's works, it was in the cause of virtue, which, but too often suffers the most from writers of the greatest wit and humour. We thought him immoral; we thought him even sometimes dull, and, to use the words of the Roman Critical Reviewer,

—*Quis tam Lucili fautor inepte est
Ut non hoc fateatur? at idem quod sale multis
Urbem defricuit, charta laudatur eadem.*

HOR.

we

we never attempted to deprive Mr. Sterne of those laurels that he deserved to wear; nor are we such enemies to his memory as to believe that his second chapter, which is levelled at the Critical Reviewers, is genuine. We allow that Mr. Sterne might feel, nay be impatient, under the correction we applied to his immoralities and foibles; but we cannot imagine that he could be dull at second-hand by being guilty of a hackneyed pun, and talk of 'birds hunting for pleasure.'

We know not what degree of credit to allow to the account that Mr. Sterne, or, if the reader pleases, Tristram Shandy, gives of himself and his friends. We have some idea that it is partly true and partly fictitious. He pretends that his uncle was a ministerial writer, though a divine, under Sir Robert Walpole, whose administration ended about thirty years ago; but having no success, he employed his nephew, young Tristram, to write a political pamphlet, which procured the uncle preferment from that minister.—We are afraid that this account contains an anachronism with regard to Tristram's age; and that it is intended only to expose the futility of such ministerial writers as Sir Robert employed, who were even proverbially dull and illiberal; and, says he, so finishes the sixth chapter. The succeeding one is in Tristram's best manner, and, as we have some reason to believe it is not destitute of foundation in truth, it does honour to his virtue and humanity.

'And now it is high time to commence a new one.—But I am again precipitating matters and things too hastily—I was always giddy—The reader must have time allowed him for digestion—Let us take up my story a little higher.

'My father was an Englishman, and had a command in the army—He was stationed in Ireland at the time of my birth, which happened—I forgot what year—in the city of Clonmel.—I remained in that kingdom till I was about twelve years old—and there I received the first rudiments of literature, from the kindness and humanity of a lieutenant, who was in the same corps with my father—his name was *Le Fevre*.

'But indeed I owe infinitely more to him than my Latin grammar. It was he that taught me *the Grammar of Virtue*.—It was this most excellent person who first instilled into my mind the principles—not of a *Parson*—but of a *Divine*.—It was he who imbued my soul with humanity, benevolence, and charity—It was he who inspired me with that *vibration* for the distresses of mankind,

'Which, like the needle true,
Turns at the touch of others' woe,
And turning trembles too.'

‘ —It was he who instructed me that temperance is the best source of charity.—’Tis in this sense only that it should ever be said *to begin at home*—Readers, throw your gouts, your cholics, your scurvies to the poor.

‘ —It was he who furnished me with this admirable hint to charity—that *the more a person wants, the less will do him good*.—It was he who softened my nature to that tender sensibility, and fond sympathy, which have created the principal pains and pleasures of my life; and which will, I trust in God, insure the latter, in the next, without its alloy.—Amen!

‘ This good man has been long dead; and in grateful honour of his memory, I have mentioned his name in another place.—’Twas all I could! I would have *plucked a nettle from his grave*, had I seen one ever grow there—For surely there was nothing, either in the humours of his body, or the temperament of his mind, that such a *noli me tangere* weed could be nourished by, or emblematic of—’

Our reader will doubtless find entertainment in his tenth chapter.

‘ OF WIT, in MORALS.

‘ I formerly used to prefer Pliny’s Epistles, and Seneca’s Morals, before Cicero’s writings of both kinds—because of the points of wit, and quaint turns, in the former.—I remember when I thought Horace and Catullus flat and insipid—but then it was when I admired Martial and Cowley.

‘ Plain meats, simply dressed, are certainly more wholesome food, than higher cooked repasts —But one who has indulged, or rather depraved, his appetite with the latter viands, cannot, without difficulty, recover his natural relish for the former.—We are just in the same circumstances in literature.

‘ The sport of fancy, and a play of words, may have, perhaps, this effect, to fix the sentiment more strongly in the mind—but I seldom found that they carried their uses further—

‘ Play round the head, but enter not the heart.

‘ Strong phrases, and opposition of terms, may store the common place of memory with apt sentiments, which may help a person to *shine*, in writing, or in conversation: but this wants the true *splendor* of learning, the *temporato usu*; while sound sense and reason, more plainly expressed, operates upon us in the nature of an *alterative medicine*—slow, but sure.

‘ And though by degrees we bound, *with vigour not our own*; yet not being able directly to impute our strength to any foreign assistance, we are apt to cherish that sense and virtue, which we by this means acquire, as we do *the heirs of our own loins*—while those acquisitions we make, by the help of *remembered*

bered wit only, are received into the heart as coldly as an adoption.

‘ I find myself moralizing here, somewhat in the very stile I have been reprehending—but I have not restrained my pen—for when we condemn a fault—to carry on the vein—we should endeavour to make an example of it.—And it may be applied to me, what was said of Jeremy, in *Love for Love*, “ that he was declaiming against wit, with all the wit he could muster.”

‘ But witty I am henceforth resolved to be for the rest of my life.—Lord, Sir, resolution is a powerful thing ; it has rendered many a coward brave, and a few women chaste.—Let us try now whether this same miraculous faculty cannot make one parson witty—for a wonder.’

The wit of some chapters in this volume is far from atoning for their levity and indecency ; nor shall we pretend to account for the adventure that first involved our author in debt.

‘ —I was obliged to borrow two hundred pounds, beyond my own currency, upon this occasion.—I had no sufficient security to proffer.—But captain Le Fevre happened luckily just then to have sold out of the army—I mortgaged the story to him, and he lent me the money.

‘ He was not a man to accept of interest, so I made him a present. He loved reading much—A collection of ingenious and entertaining papers, stiled *The World*, happened to be just then collected together, and published, in four volumes.—I sent them to him, with the following lines inscribed.—They were the first rhimes I had ever attempted to tag in my life.

‘ To Captain Lewis Le Fevre.

‘ For one who *rashly* lent me cash, ’tis fit
That I should make a venture too in wit.—
In vain I through my pericranium sought :
But having heard, that *wit is best that’s bought*,
I sent to Doddsley’s, for *these presents* saw,
To let all men know I am bound to you.
Great Sawney wept, that *one world* was no store—
How happier you, who now may laugh at *four*.’

Pray reader would those rhimes have suffered had they been docked of their epigramic point in their two last lines ?

‘ I happened, continues he, to dine with a friend of mine.—Wine was wanting.—He sent me to the cellar.—It had been hewed out of a solid rock.—At my return into the room, I wrote the following extempore card to my host, and threw it across the table ;

‘ When

‘ When Moses struck the rock with rod divine,
Cold water flow’d—yours yields us gen’rous wine—
So at the *marriage-feast*, the scriptures tell us,
That water turn’d to wine rejoic’d good fellows.

‘ Some years after this very harmless sport of fancy, these lines were quoted against me, by a certain bishop, as a proof that I neither believed one word of the Old Testament, nor of the New.—This stopped my preferment.—I only smiled, and *preferred* myself—to him.’

There is something original in the following anecdote, and the reflections upon it.

‘ Since I am in for it, I’ll tell you another excommunicable thing I did.—Whether before, or after, I forget.—Is it any matter which ?

‘ In the city of——, the church was repairing, and the corporation of that town had accommodated the parish with their *Thoisel*, or town-house, as a chapel of ease, for the time.—There happened to have been an election for that city not long before.—Upon which *mercantile* occasion, the worshipful mayor, aldermen, &c. had notoriously - - - .—You know how elections are usually carried on, and what admirable securities they are become, of late, for our lives, liberties, and properties !

‘ I was among the congregation one Sunday, when the gospel for the day happened to be taken out of the nineteenth chapter of St. Luke, where our Saviour is said to have driven *the buyers and sellers* out of the temple. An *impetus* of honest indignation seized me. I took out my pencil, and wrote the following hasty lines on one of the pannels of the pew I sat in :

‘ Whoever reads nineteenth of Luke, believes
The *house of prayer* was once a *den of thieves*—
Now, by permission of our pious mayor,
A *den of thieves* is made an *house of prayer*.

I was observed.—I happened to have been admitted a freeman in that corporation some time before this incident ; and having been detected in the above sarcasm, the mayor had my name immediately struck out of the books, *ex officio* merely—without any manner of legal process or pretence.

‘ But here I have no reason to complain.—I had certainly, in this instance, been guilty of an *impiety* against the fraternity of this corporation—and they resented it *like men*.—I am only surprized at the fallability of your *divines*.—

‘ Among whom there are many pious ejaculators, who think that I ought to have been excommunicated long ago.—However, I am sure that I am well enough intitled to be received a priest,

in the Persian temples at least—as all the initiated were obliged to pass first through a noviciate of reproach and pain, to give proofs of their being free from passion, resentment, and impatience.

‘ I am in the same predicament with Cato the censor—not in the severity of his discipline, I confess—but in the particular, at least, of his having been *four score* times accused.—But he had the advantage of fairer trials than ever I had—for he was as often *acquitted*.

‘ God forgive them ! But I forgive them their prayers, in return, on account of the old proverb.—Need I repeat it ?’

Tristram always speaks for Mr. Sterne, even while he is on his death-bed.

‘ For my own part, I trust that the gentle breezes of the established orthodoxy of our church may be strong enough to waft my soul to heaven.—I have not such a weight of sin suspended at the tail of my kite, as to require a storm to raise it. And since the ceasing of the oracles, I think that a person may be inspired with sufficient grace, without falling into convulsions.’

The following character of the female Confucius is, we think, drawn with a most masterly hand.

‘ I happened to be very ill at the time, and sitting by the fire-side one morning in my lodgings, when I received a very polite card, in a female hand, unknown, acquainting me, that having been struck with that rich vein of philanthropy, she was pleased to say, which flowed like milk and honey through all my writings, Mrs. — would be much obliged, and flattered, if I would afford her an opportunity of a personal acquaintance with the author, by doing her the favour of drinking tea with her that evening.

‘ I was too weak to venture abroad. I wrote her word so—assured her that I longed equally for the pleasure of an acquaintance with any person, whose heart and mind seemed to sympathize with those affections she was so kind to compliment me upon, and intreated the honour of a *sans ceremonie* visit from her, upon this occasion, that very evening.

‘ She condescended to accept my invitation, and came accordingly.—She visited me every day while I continued confined ;—which kindness I returned, most punctually, as soon as I was able to go abroad.

‘ She was a woman of sense and virtue—not lively, but possessed of that charming sort of even cheerfulness which naturally flows from goodness.—*Mens conscia recti*.—She was reserved, and, like a ghost, would rarely speak till spoken to.—

She

She had, like a lute, all the *passive* powers of music in her, but wanted the master's hand to bring them forth.

‘ She had quitted England very young—before her tender affections had been rendered callous, by the collisions of the world.—She had been carried into *India*, where she continued, till those sentiments had been ripened into principle, and were inspired with all the sublime enthusiasm of eastern morality.

‘ She seemed to be unhappy.—This added a tenderness to my esteem for her.—I guessed, but inquired not her private history, and she communicated nothing.—She would repine, but not resent.—She had no gall to boil over—her overflowings were of the *pancreatic* juices only.

‘ From that time we held on a constant and refined intercourse, while she remained in the kingdom, and a friendly correspondence succeeded our parting—to meet no more—in this world—I prophesy !—She happened to be *another man's wife* too.

‘ But the charity that had attracted, with the virtue that united us, were not able to screen us from the censures of base minds. Neither her own fair character, nor the *memento* of my ghostly appearance, were sufficient bars to slander.

‘ The improbability of a malicious story serves but to help forward the currency of it—because it *increases the scandal*.—So that in such instances, the world, like Romish priests, are industrious to propagate a *belief* in things they have not the least faith themselves; or, like the pious St. Austin, who said he believed *some things*, because they were *absurd and impossible*.’

We shall not have a disadvantageous opinion of the reader who prefers the first part of this publication to the second, containing essays, sentiments, and characters. These are generally disjointed and hasty. Their merit is very unequal, and though we often catch a gleam of Shandean sentiments and humour, it is not sufficient to guide us through the bogs and quagmires we encounter, nor are the thoughts always original; we are therefore inclined to think that the author threw them together to serve as a kind of nursery from whence he might transplant Shandeiisms. The compilation, however, is so incorrect and incoherent, that we are often at a loss for the author's meaning. We shall submit the following criticisms to our learned reader.

“ Ah! te meæ si *partem* animæ rapit
Maturior vis, quid moror *altera*,
Nec carus æquè, nec superstes
Integer ?”

HOR. L. 2. Od. 17.

‘ Please

‘ Please to observe here, that *Paddy* Horace says his friend is *part* of himself, and that if this same *part* should be taken away, the *remainder*—altera—would not be the *whole*—integer.

‘ Now if any modern author had written the above passage, would not the *English* critics stiled it an *Hibernicism* ?

‘ There is another passage too in this author, which may likewise be carped at, but that it is not certain whether the error is to be imputed to the writer or transcriber—most probably to the latter, because that so small an erratum would set it right.

——“ Quid terros alio calentes
Sole mutamus ? Patriæ quis exul
Se quoque fugit ?”

Lib. 2. Od. 16.

‘ Here the sense is deficient in the first sentence—because the *commutation* is not proposed—and the expression abounds with a pleonasm in the second.—For *exul* comprehends *patriæ*.

‘ But change this last word into *patriâ*, and join it to the first sentence—let us see how it will stand upon this alteration.

——“ Quid terras alio calentes
Sole mutamus patriâ ? Quis exul
Se quoque fugit ?

‘ You see that the deficiency is by this means supplied in the first part, and the abundance rescinded in the latter.’

We do not remember ever to have seen in Bentley, or the most outrageous hypercritic, two such bold amendments as the above ; and till Mr. Sterne pointed them out we should have thought those two passages the most unexceptionable of any in the works of Horace. The following is a quotation we neither can answer nor do we understand.

‘ Ask Doctor Smollet what he means in his Travels by the Genoese, the empress of Russia, and making heaven accountable for the death of Peter the Third—Joan—and the predestination of her son ?’

After what we have said we must be acquitted of any inimicality, to use his own word, to the memory of Mr Sterne ; but we think that nudities ought not to be exposed merely because they are those of a deceased genius. The editor, it is true, hints that he had suppressed some less allowable passages in his friend’s legacy, but we must be of opinion that—*Plura depascenda stylo.*

IV. *Sentimental Lucubrations.* By Peter Pennylefs. 8vo. Pr. 2s. 6d.
Becket and De Hondt.

THIS same lady Sentimentality, of whom we are apt to hear so much in modern publications, we are sorry to say is but too apt to quarrel with her elder brother Common-sense; and we are afraid our friend Peter Pennylefs has a strong hankering to take her part. Peter, however, means well, but is so great an imitator of Tristram Shandy, that his friends must blush for him, because in his endeavours to catch Tristram's manner, his delicate humour is apt to slip thro' his fingers; while Probability, the companion of that same gentleman called Common-sense, entirely forsakes him;—but let him speak for himself.

‘ Stripped of every thing but a tattered remnant of a fine garment,—ashamed of every one and every one ashamed of me, I fled from the place of my nativity;—as I entered a small village in the west of England, an old man sat by the side of the way, who had lost a leg and an arm in the service of his country,—he rose up as I approached, and with a look and voice rather philosophical than dejected, begged that I would spare him an halfpenny, to enable him to obtain a place of shelter from the storm which was coming on.

‘ Adversity, thou noblest instructor of the human heart, he who is incapable of learning at thy school, has a clay-cold heart, and will remain a stubborn and untractable clod, till he tumbles again into that inanimate mass from which he seems to have been erroneously separated;—thou had begun to tutor me;—thou had awakened my reflection;—it was the first time that ever charity had warmed my heart;—I put my hand into my pocket;—it was the first time that I ever had nothing to give.—How unluckily are our abilities and our inclinations contrasted; said I; so I walked away ashamed.—At another time I would have saved this blush, by saying I had no change.

‘ While I rioted in abundance I had always considered poverty as one of the greatest evils; but having also considered myself as entirely out of its reach, I had rather despised than pitied those who felt it.—Nothing is more natural than to change our sentiments with our condition.—Instead of disdain,—every soft emotion now arose in my breast; and the first, and perhaps the greatest unhappiness I ever felt, was because I had nothing to bestow upon this poor man, whom I reckoned the most wretched of the species, as I concluded that he would inevitably perish for want of a lodging, which a few poor half-pennies of all that I had heedlessly thrown away might have purchased for him.

‘ Self-

‘ Self-love was totally absorbed in a stronger passion.—If you will not allow, ye critics, that there is any stronger passion, you must allow that another one can, at least for some time, thrust it out;—for I seriously declare, that I never considered all this while that I could not purchase a lodging for myself.

‘ While I was revolving in my mind what would become of him, he resumed his seat with an air of the most placid indifference, and wrapping himself in a tattered old cloke,—well,—said he, if I must lie without doors to-night, I have done so in many a colder one,—here he began to hang down his head, his utterance seemed to fail him, and he added, ay, but then I had many a brave fellow to accompany me; whereas here I am like to be exposed alone to an—the rest was so low, that I could not hear it. When it was ended, he raised up his head, looked ashamed, as if he had done something below the dignity of human nature, and tried to resume his serenity.

‘ There is a *je ne sçai quoi* in the manner in which a speech is delivered, that conveys the sentiments of the speaker more home to the heart, than any form of words. The speech of the old soldier was of this nature;—it convinced me at once, that poverty and happiness were not incompatible, although nature had for a few moments got the better of his resolution.

‘ I had gone but a little way farther, when I heard a cobbler, who was covered with rags in a dirty stall, singing in a manner that shewed me he understood a cheerful heart much better than the harmony of sounds.—Since I see, said I, that other people can enjoy as much felicity in poverty as is consistent with the present state of things, I make no doubt but I shall enjoy as much as my neighbours.

‘ Nature now began to call aloud for the necessary supplies of existence.—I was stepping into a tavern, but just recollected in the passage that I had no money.—A smart-looking waiter came up to me:—Sir, said he, what room would you choose to walk into? I had better walk out, thought I, so stepped toward the door.—I hope you are not affronted, Sir, continued he, pray be kind enough but to look at them; I assure you there are not better rooms, nor better accommodation to be met with any where in town.

‘ The transition of the mind is far from being so quick as that of the circumstances—I had been too newly initiated into poverty to have become able to beg my lodging.—I will go back, said I, and lodge by the way side with the old soldier; we seem to be of similar tempers, and if we cannot make a hearty meal and a warm bed together, I am persuaded we shall

shall at least assist each other to laugh at the instability of fortune.

‘ I walked back in a pensive and melancholy manner ; for I am no stoic, and have all the feelings of humanity about me, though the natural gaiety of my heart is such that I can never be depressed above a few hours together by the most untoward accident.—The old soldier arose when I drew near him ; —I laughed, because I expected he would accost me for another halfpenny.—Sir, said he, I have been thinking of you ever since you passed this way ; your behaviour then, and your returning now convince me, that your mind is not at ease.—I am much mistaken if you have not seen better days ;—poverty puts it out of my power to assist you with any thing but advice, but even that may perhaps be of some service to you, as I have some little experience of the world.

‘ I sat down silent by his side, and after staring a little at each other,—It is the first time, said I, that I ever begged in my life ; but I must now beg to lodge with you here all night.—I will not grant your request, said he, but we will go together to a little cottage hard by. Since you passed I have luckily received a shilling from an old colonel, under whom I served in Germany ; it will procure us all that is necessary to nature, and we will enjoy all that it can procure.

‘ So saying, he laid his hand upon my shoulder, so we rose up, and jogged on towards the cot. On our way, I told him all that had happened to me.—He advised me to return to my friends, who would certainly do something for me: adding, that if I should throw myself friendless and unknown upon the world, the world would use me in a cold and friendless manner.—I will never return to them, said I ; they are the people I want most to avoid ; as they have long been tired with admonishing me in vain, a consciousness of my guilt would put it out of my power to appear before them.—I had just finished this sentence when we arrived at a little straw-built hut, into which we entered, and a simple repast was soon prepared for us. I sat down to the homely morsel with much more relish than ever I had done to the most luxurious feast, and ate with a much better appetite.

‘ When we had finished our meal, and, as I expected, our money likewise, my messmate, looking cheerily over the table, told me, that the one half of our stock only was spent, and that with the other we might have a couple of bottles of strong beer.—Though this was a liquor I had never been accustomed to spend my evenings with, I agreed to the motion.—It was brought,—and was good.’

We

We should be glad to know how Peter could have lived to give us his lucubrations had it not been for his eleemosynary friend, and the unexpected shilling, which he has lugged in so opportunely.

Peter's history of his two uncles to whose care he was left, the one of them an honest cobbler of eighty-two years of age, and the other a morose sullen zealot, with an affectation of learning, which only amounted to a facility of murdering hard words, is rather carried too far, beyond the bounds of probability, and yet it contains some laughable circumstances. The account of his own sentiments after he comes to a fortune is but too well founded in nature and experience, and, with all their imperfections, we cannot help recommending Peter's sentiments to the perusal of the thoughtless, rather than the unfeeling (for they are too often irreclaimable) members of high life.

V. *Poems, consisting of Tales, Fables, Epigrams, &c. &c.* By Nobody. 12mo. Pr. 3s. Robinson and Roberts.

THIS Mr. Nobody appears to be so pleasant and facetious a fellow that we cannot avoid granting the request contained in his motto.

Procul este severi.

Keep your distance, fellows, and I'll speak with you.

‘ Having been some months past out of town, says he, I called to-day at Mr. Elzivir's, to know if my Poems were printed off:—He told me they were, and that he now waited for the dedication; asking me at the same time, who I designed that honour for?—“Dedication!” says I—“Why, suppose the dedication was to run thus”—“To Every Body, those luminaries of learning, those patrons of genius, those candid readers, those most judicious critics, &c. &c. &c—the following farrago is dedicated by the humblest of their admirers, Nobody.”—“Oh, dear Sir,” says Elzivir, “that will never do: the quibble is stale: you might as well dedicate it to your own individual self, (Nobody) as to Every Body: besides that sneer upon Every Body wou'd set Every Body a sneering at you;—Consider, Sir, your very name is a bait for farcistical quibbles—But what think you of chusing Paoli for your patron: he's a glorious subject for panegyric, and his name at the beginning of your book wou'd help the sale greatly, especially if you were to have his portrait by way of frontispiece done by an eminent hand:”—“Neither will that do,” said I,—“Had it been an epic poem indeed, and the hero of

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it such another as himself, I don't know how far my vanity might have spurred me; but shou'd I dedicate such a trifle-like this to him, the world wou'd be apt to think I was bribed by some great man, or other to throw an affront on him."—"I believe you are right," replies Elzivir, "and now I think again, I fear the poor gentleman stands more in need to be patronized than to patronize:—Suppose then," added he, "you dedicate it to the Reviewers."—"That," says I, "wou'd be vastly impoktic, for as I am a stranger to them, and intend to remain so, a hundred to one but in return for my compliments they'd fall foul of me, as a proof of their impartiality. No, no, hang it, I'll have no dedication at all."—"You must have a preface, however," cries Elzivir:—"That to me," says I, "seems as needless as the other: what can I say in a preface?—but that 'The following poems (or small talk in rhyme, if you please) were written at different times and upon different occasions, and not originally designed for the press: that they are now sent into the world in a loose unconnected manner:'" " (for by the bye, Master Elzivir, you have been rather careless in that respect, as you know that part of the affair was entrusted to you)" "That avocations of a different nature prevented the author's giving them a revisal, (too much wanting, he fears): that the oleo, such as it is, is now offered to the public with a hearty welcome; and that Mr. Cook begs his guests wou'd fall to, and eat heartily, or at least pick a bit here and there, as the dish is made up of various ingredients, and none of them over large, or hard of digestion, he hopes:—" "I can say nothing but such stuff as this;—no, no, publish it directly, and let the brat take its chance."—"My dear Sir," replied Elzivir, "a new book without preface or dedication is as imperfect as a new play without a prologue: how can you think of thrusting yourself on the public without a by your leave, or with your leave:—or what wou'd you think, for example, of a stranger bursting into our club-room, and seating himself at the table without a precursor to announce his approach, or some one of the club to announce him?"—"I still persisted in my resolutions of no preface, not knowing, in short, what to say upon the occasion, when Mrs. Elzivir, who, I must own, has more sense than either her good-man or myself, declared it her opinion, that a preface would be necessary, if it only answered the purpose of adding three or four pages to the book; that it availed but little what was said in it, and that if her advice might be taken, the dialogue that had just passed between Mr. Elzivir and me wou'd answer the purpose as well as any thing.

* As I always pay an uncommon deference to Mrs. Elzivir's opinion, I immediately took her advice, and have, as near as I can recollect, verbatim, and without any additional flourishes, scribbled down what was said upon the occasion, which the reader is intreated to look upon as a preface; the common intention of such precursors (as my letter'd friend terms 'em) being generally to add a something to the size of the book.

From this specimen of the author's humour in prose, the readers will be naturally led to expect entertainment when he prances in Hudibrastic verse, which is the kind he most frequently makes use of. There is such variety in his subjects, that the muse is not always uniformly gay, but where she is not lively, she is seldom tedious. We shall present our readers with the following elegiac poem, as aggrandizing a trifling incident.

* The LAMENTATION of a MOUSE in a TRAP.

I.

* Unhappy maid! within this wiry cave,
Death's certain summons doom'd, alas to wait!
Shall curst Grimalkin's guts prove Muzzy's grave?
So young!—In pleasure's spring to meet my fate!

II.

* Those jet-bead eyes, that fir'd beholders' hearts;
This velvet skin, small ears, and needle claws?
Those whiskers, (often stil'd love's keenest darts)
Must they be crush'd within a murderer's jaws?

III.

* Was it for this, with daintiest morsels fed,
From the scoop'd cheese, or bacon's tasteful side;
Mamma with tenderness her Muzzy bred,
Clasp'd me, and call'd me still her little pride?

IV.

* Oft wou'd she cry—"My dear, my best-lov'd care,
Touch not your prey, 'till well the place you scan;
Grimalkin!—Of that monster, oh beware!—
And that more savage two-legg'd monster, man."

V.

* I,—wretched I—unheeded of her love,
My duty's forfeit, now untimely pay;
Be warn'd by me, nor thus rebellious prove;
Ye mice!—but ah!—your parent's lore obey.

VI.

' To poor papa had this sad hour been giv'n,
 How wou'd the sight his tender bosom wound !
 But poor papa—(such the high will of Heav'n !)
 Last April-day was in a cream-bowl drown'd.

VII.

' Where now those gay coquettish breezes?—where ?
 That erst so many youthful hearts have won ?
 In swarms to Muzzy's hole went to repair,
 And swear her beauties far outshone the sun.

VIII.

' They call'd me goddess :—said, " my frown or smile
 Cou'd save or doom to death the nibbling breed ;"
 Ye mortal goddesses of Albion's isle,
 Oh ! think—ev'n goddess Muzzy's doom'd to bleed.

IX.

' And must I die ? No more Squeekero's strain
 (Squeekero ! loveliest youth of youthful mice !)
 Shall flattering homage pay ;—in hopes to gain
 That heart, whose worth he swore was past all price.

X.

' His lengthen'd tail !—but, ah, that tail no more,
 Nor hero's form again shall bless my sight ;
 His wit, which set the table on a roar,
 Poor Muzzy's soul shall ne'er again delight.

XI.

' How oft, Squeekero, have you vow'd—" No pow'r
 On earth, from your embrace shou'd Muzzy tear ;"
 Let not Grimalkin's spiked jaws devour,
 But from this horrid cave your Muzzy bear.

XII.

' Methinks the fell devourer I espy,
 With eyes like fiery suns that flash forth dread ;
 And tail like threat'ning comet rais'd on high,
 And giant paw, prepar'd to strike me dead.

XIII.

' No parent, lover, friend, at that sad hour,
 On lightning's wings to fly with vengeful aid !
 And can ye—can ye let the fiend devour
 Ah me !—your darling—your poor little maid ?

XIV.

' Squeekero !—Parents ! Friends !—like lightning fly,
 Bring armies—quick—tear, rend this hated jail :
 No parent, lover, friend—alas is nigh—
 Nor cou'd whole armies in this case avail.

' Ah

XV.

- * Ah no ! Squekero ! Parents ! Come not near,
Left your fond heart should break to see me thus :
- To your wise precepts had I lent an ear,
Poor Muzzy had not fall'n a prey to puffs.

XVI.

- * The bait, which but a few short minutes past,
So tempting,—now how hateful to mine eyes !
Repentance oft attends a liquorish taste ;
From Muzzy's fate learn, maidens, to be wise.

XVII.

- * A certain judgment (such Heav'n's wife decree)
Attends the wretch who not a parent hears :
But hark—the dreadful latch is rais'd—and see—
Have mercy, Heav'n !—a two-legg'd fiend appears."

XVIII.

- * She said—and, trembling, sweeps the wires ;—when, lo !
Murd'rous Grimalkin, darting baleful fires,
Enters the room :—*All nature feels the blow ;*
Poor Muzzy squeeks,—and with a nip expires."

There are many more poems of the humorous kind in this collection.—Master *Nobody* is said to be a very droll *Somebody* that figures on one of the Theatres-Royal in the North of England.

VI. *The New Brighthelmstone Directory : or, Sketches in Miniature of the British Shore.* 8vo. Pr. 1s. 6d. Durham.

THESE sketches are formed upon the model of the *New Bath Guide*, and wrote in the hendecasyllable measure. The author informs us that they were intended only for the amusement of a friend, for which we very readily give him credit, and join with him in opinion where he says, ' That the only reputation I expect to acquire by this publication, is, that of that of a faithful historian ; and yet I am afraid it will be lost in a few years. Some of the facts I relate will, perhaps, appear to our virtuous grand-daughters, so void of probability, that my whole correspondence runs a risk of being deemed fictitious.—They will not, among other things, be able to conceive, that any of the circumstances of the promiscuous bathing of the gentlemen and ladies were true ; or else, (I have this chance of support to my veracity) they will imagine, that the mere narration of those circumstances has been sufficient to banish the custom from a Christian country.'

The following letter may serve as a specimen of this production.

' We've read of three Graces attending on Venus,
But, here, have we four, who, t' attend them, convene us.
I saw them, this morn, as I walk'd on the Stene,
To the billiard-room trip it;—I follow'd them in;
I was curious to see if a little fair hand
Could handle the mace or the kew at command :
But when I beheld them, oh ! 'how I did stare :—
They handled the sticks with a grace ! and an air !
And guided the balls with such judgment and art !—
The white little things, Sir, ran quite to my heart.
Henceforward I'll vouch it, no man of us all
Like woman can play with a mace and a ball.

' As here I stood pleas'd with a pastime so rare,
And wondering, Sir, gaz'd at the game of the fair,
Some ladies did make me an offer most hearty,
To go to the sea, on a snug sailing party.
The offer was friendly,—I took it as kind,—
But sailing e'er fills my poor stomach with wind.
Now, thin guts, like mine, with rich soup should be fed, }
Not emptied at sea, like a sick man's in bed,
Or river-gods, spouting a muddy cascade.
The ladies I told, then, if e'er they did choose,
In their frolicks, my slender assistance to use,
Employ they must give me on safe solid ground,
For, at sea I was sick, and my head it went round ;
So refusing to go, I return'd them my thanks,
And beg'd on dry ground, Sir, to play my own pranks.
Besides, as this day was the day of the ball,
I chose to be there,—if I could be at all ;—
When one is at sea, tho' to land he's inclin'd,
His return is uncertain, you know, as the wind.

' The balls in this land are so much of a kin,—
Save some are more crowded and some are more thin,—
Tho' on Monday we had one,—(perhaps I'm to blame,)
I never once thought, Sir, to mention it's name.
At these Brighton balls, as at all public places,
When people are pleas'd you'll not know by their faces ;
They hop down a dance, or sit out a droll farce,
With the same vacant look, and same stupid grimace.
To see them so serious affords me great sport ;
I'm sure they ne'er learnt it at George's gay court.
To laugh when one's pleas'd, they may think it is common ;
But laughter's a gift to the son of a woman,

Disfin-

Distinguishes most from a four-legged brute ;
 So when I'm diverted I roar myself mute ;
 My soul I dare shew ;—at my mirth they may scoff ;
 They may call me a vulgar ass, goose, or a calf ;—
 But I laugh in the mode !—for their majesties laugh. }

‘ A party next offer’d of just half a score,
 To post it to Lewes, which suited me more ;
 I went then ;—but as to my fortune it fell,
 The mirth of the day in a ballad to tell ;
 My friend I’ll transcribe it, to save me the pain
 Of rhiming to please you, that story again.
 But, a poem or book, my own words here to quote,
 Should be understood without comment or note ;
 I therefore premise, the Italian you’ll read,
 Please thus to translate :—*If not true what is said,*
’Tis at least well imagin’d ;—If here we agree,
 For curing your vapours you’ll owe me a fee.’—

VII. *Ionian Antiquities, published with Permission of the Society of Dilettanti. By R. Chandler, M. A. F. S. A. N. Revett, Architect ; W. Pars, Painter. Fol. Pr. 1l. 11s. 6d. Doddsley.*

A Society of noblemen and gentlemen, entitled by rank, and enabled by fortune to pursue the most refined luxuries of life, places at the head of their enjoyments the cultivation of the fine arts, and of those they give the preference to the revival of Greek architecture in its purest stile. They dedicate a sum of money to that noble purpose, and in this work they exhibit to the public the fruit of their researches. They had resolved, ‘ That a person, or persons, properly qualified, should be sent, with sufficient appointments, to certain parts of the East, to collect informations relative to the former state of those countries, and particularly to procure exact descriptions of the ruins of such monuments of antiquity as are yet to be seen in those parts.’

Three persons were elected for this undertaking. Mr. Chandler, of Magdalen College, Oxford, editor of the *Marmora Oxoniensia*, was appointed to execute the classical part of the plan. The province of architecture was assigned to Mr. Revett, who had already given a satisfactory specimen of his accuracy and diligence, in his measures of the remains of antiquity at Athens. The choice of a proper person for taking views, and copying bas-reliefs, fell upon Mr. Pars, a young painter of promising talents. A committee was appointed to

fix their salaries, and draw up their instructions; in which, at the same time that the different objects of their respective departments were distinctly pointed out, they were all strictly enjoined to keep a regular journal, and hold a constant correspondence with the society.

‘ They embarked on the ninth of June, 1764, in the *Anglicana*, captain Stewart, bound for Constantinople, and were put on shore at the Dardanelles on the twenty-fifth of August. Having visited the Sigæan Promontory, the Ruins of Troas, with the Islands of Tenedos and Scio, they arrived at Smyrna on the eleventh of September. From that city, as their head quarters, they made several excursions. On the twentieth of August, 1765, they sailed from Smyrna, and arrived at Athens on the thirty-first of the same month, touching at Sunium and Ægina in their way. They staid at Athens till the eleventh of June, 1766, visiting Marathon, Eleusis, Salamis, Megara, and other places in the neighbourhood. Leaving Athens, they proceeded, by the little island of Calauria, to Træzene, Epidaurus, Argos, and Corinth. From this they visited Delphi, Patræ, Elis, and Zante, whence they sailed, on the thirty-first of August, in the *Diligence* brig, captain Long, bound for Bristol, and arrived in England the second of November following.’

The society directed them to publish what they had found most worthy of their attention in Ionia, a country in many respects curious, and, perhaps, after Attica, the most deserving the attention of a classical traveller. Our editors question, whether upon the whole, letters and arts do not owe as much to Ionia, and the adjoining coast, as to any country of antiquity?

‘ The knowledge of nature, say they, was first taught in the Ionic school: and as geometry, astronomy, and other branches of the mathematics, were cultivated here sooner than in other parts of Greece, it is not extraordinary that the first Greek navigators, who passed the Pillars of Hercules, and extended their commerce to the Ocean, should have been Ionians. Here history had its birth, and there it acquired a considerable degree of perfection. The first writer, who reduced the knowledge of medicine, or the means of preserving health, to an art, was of this neighbourhood: and here the father of poetry produced a standard for composition, which no age or country have dared to depart from, or have been able to surpass. But architecture belongs more particularly to this country than to any other; and of the Greek orders it seems justly entitled to the honour of having invented the two first, though one of them only bears its name; for though the Temple of Juno at Argos sug-

suggested the general idea of what was after called the Doric, its proportions were first established here. As to the other arts which also depend upon design, they have flourished no where more than in Ionia; nor has any spot of the same extent produced more painters and sculptors of distinguished talents.

Our editors, with great judgment, dedicated their labours in this classical country to the structures, sanctified by the approbation of Vitruvius and other antient writers, for their elegance and magnificence; a circumstance of rare felicity, as it gave them an opportunity of vindicating the taste of that standard writer upon architecture by actual inspection and mensuration, without trusting to the heightnings of imagination, or hazarding the uncertainty of conjecture. The three capital works they examined were the temple of Bacchus at Teos, the country of Anacreon; the temple dedicated to Minerva, at Priene, by Alexander of Macedon; and the famous temple of Apollo Didymæus, near Miletus.

We are sorry to observe that our editors have been able to give us only one elevation, which is the front of the temple of Bacchus; but it exhibits a specimen of what we may call magnificent simplicity. This they have been enabled to do partly from the ruins, and partly from Vitruvius, who, in describing the eustylos, gives this temple as an example, calling it the octostylos, by which he means the dypteros, specified by the number of columns in the front.

To describe description is an absurdity, and therefore we must refer our reader to the original plates of this superb publication. He will consult them with a mixture of concern and pleasure. The members, which taken separately, are elegant and beautiful, lie in heaps, and form a *rudes indigestaque moles*. The sculptures are executed to great advantage, but the more exquisite the objects are, our regret rises in proportion. The cornices, architraves, capitals, volutes, bases, triglyphs, flutings, and other architectural ornaments, are here to be seen in the highest perfection, and the most lamentable disorder. Every member is twice exhibited, first in an outline, and then in that outline shaded.

We are not to consider this work as merely architectural. The secret relation which runs through all the liberal arts and sciences has connected it with the most curious parts of antient history.

The scite of Teos, (says he, speaking of that temple) is now called Bodrun; is uninhabited and the port choaked up; so that the vessels and small craft, employed in carrying on the slight commerce of these places, frequent Geresticus alone.

‘ An I

‘ And here the classical reader will perhaps recollect, that a Roman admiral with a powerful fleet was once in imminent danger of being surpris’d by the enemy in this port. The relation given by the historian Livy is too minutely connected with the view not to be inserted.

‘ In the war between Antiochus and the Romans, L. Æmilius Regillus the prætor, who commanded with eighty ships in these seas, suddenly steered for Teos, on intelligence the city had supplied the royal fleet with provisions; and moreover promised to furnish, for its use, five thousand vessels of wine. He ranged his ships in this port, behind the town, and disembarked his troops with orders to lay waste the territory about the city.

‘ The Teians, beholding the ravages thus begun, sent forth orators with the sacred fillets and veils, as suppliants, to the prætor; but he refused to recall the party, unless the citizens would afford to the Romans the same aid, they had so readily bestowed on the enemy. The orators returned, and the magistrates assembled the people to consult.

‘ In the mean time, Polyxenidas, admiral of the royal fleet, had sailed from Colophôn with eighty-nine ships, and being informed of these motions of the prætor, and that he occupied this port, conceived great hopes of attacking the Roman fleet now, in the same manner he lately did the Rhodian at Samos, where he beset the mouth of the port Panormus, in which it lay; this resembling that spot, the promontories approaching each other, and forming an entrance so narrow that two ships could scarcely pass through together. His design was to seize on this strait, which is seen in the view, by night, and secure it with ten ships, to attack the adversary on either side on coming out; and by setting an armed force ashore from the remaining fleet, to overpower him at once by sea and land.

‘ This plan, the historian remarks, would have succeeded; but, the Teians complying with his demand, the prætor put round into the port before the city, which was deemed more commodious for shipping the stores. Eudamus too, who commanded the squadron from Rhodes, was said to have pointed out the peril of their station; two ships entangling and breaking their oars in the strait. The prætor had also a farther reason for bringing his fleet round, being insecure from the continent, as Antiochus had a camp in the neighbourhood. On gaining the port, both soldiers and sailors, quitting their vessels, were busied in dividing the wine and provisions, when a peasant informed the prætor, that Polyxenidas approached. The signal was instantly sounded for reëmbarking immediately. Tumult and confusion followed, each ship hastening out of port,

port, as soon as manned. The whole fleet proceeded in order of battle to meet the enemy; and a general engagement ensued, in which the Romans proved victorious.

‘ But to return. The favourite deity of the Teians was Dionysius, or Bacchus. To him they consecrated their city and territory; and before the preceding transaction, had solicited the Roman and other states to distinguish both, by decreeing them sacred and an asylum. Several of the answers then given still remain fairly cut on pieces of grey marble, but disjoined; some of the fragments being found in the bagnio at Segigeck, some inserted in the wall, and one over a fountain without the south gate; some also in the burying-grounds round about Sevrihissar. All these are published by Chishull, from copies taken by consul Sherard in 1709, and again examined in 1716. And the learned editor has prefixed to these literary monuments of the Teians, a delineation of their important idol; to which the reader, curious in that article, is referred.

‘ This spot therefore being the peculiar possession of Dionysius, the Dionysiac artificers, who were very numerous in Asia, and so called from their patron, the reputed inventor of theatrical representation, when incorporated by the command of the kings of Pergamus, settled here, in the city of their tutelary god; supplying from it Ionia, and the country beyond as far as the Hellespont, with the scenic apparatus by contract; until, a sedition arising, they fled. This society is marked as prone to tumult, and without faith.’

This work contains a curious instance of the variations to be observed on the face of the globe, different from its former appearances. It informs us, ‘ that Priene, where the temple of Minerva Polias stood, though now seen as an inland city, was once on the sea, and had two ports; the plain between it and Miletus was a large bay, and the Meander, which now prolongs its course much beyond, once glided smoothly into it.’ This example is, we think, alone sufficient to expose the futility and uncertainty of the literati, concerning the names and situations of antient places.

‘ These changes, say our editors, are so great as to bewilder and perplex the traveller, unless he is in possession of a clew, and may be assigned as the probable reason why so remarkable a portion of ancient Ionia is at present so little visited or known; the only tour through this tract, as yet given to the public, being that which was undertaken in 1673, by certain English merchants from Smyrna. It would be ungenerous to censure this journey as superficial and unsatisfactory, while its merits so much applause for the liberal design and
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communicative spirit of the party, which thus opened as it were a way, though hitherto almost unfrequented, for the benefit of future enquiries.

* Priene fell by accident into their route, and is mentioned as a village called Sanfon, the name by which, and Sanfon-calefi, it is still known. The antiquities noted by them are ruins in general, a pillar, and a defaced inscription. It is now quite forsaken.

* The whole space within the walls, of which almost the entire circuit remains standing, and in some parts several feet high, is strewed over with rubbish or scattered fragments of marble edifices. The ruined churches are monuments of the piety of its more modern inhabitants; as the vestiges of a theatre, of a stadium, and more particularly the splendid heap in plate I. are of the taste and magnificence of its more flourishing possessors. The Atropolis was on a flat above the precipice.

The following observations are not only new, but highly interesting to the study of antiquity.

* In the article of Teos it is remarked, that Xerxes destroyed all the temples in Ionia, except at Ephesus. How soon the Prieneans after that fatal æra began to rebuild this, and what progress they had made before Alexander's time, or whether it still lay in ruins when he entered upon his expedition, is uncertain. But this mighty conqueror, who regarded Asia as his patrimony, and with this idea had prohibited the pillage on his first landing, was as studious to adorn, as the flying Persian had been ready to deface it, not only founding new cities, but restoring the pristine splendor of the old, and re-erecting the temples which the other had thrown down, extending his pious care even to the devastation made at Babylon. Priene also shared his favour, as is evinced by the following valuable record, happily preserved to us by a stone, which belonged to one of the antæ, now lying at the east end of the heap, in large characters most beautifully formed and cut.

ΒΑΣΙΛΕΥΣ ΑΛΕΞΑΝΔΡΟΣ
ΑΝΕΘΗΚΕ ΤΟΝ ΝΑΟΝ
ΑΘΗΝΑΙ ΗΙ ΠΟΛΙΤΑΔΙ.
KING ALEXANDER
DEDICATED THE TEMPLE
TO MINERVA CIVICA.

* This stone, which is inscribed also on one side, with the many other fragments by it, seems to indicate, that the fronts and external faces of the antæ were covered with inscription;

and from the degrees of magnitude in the letter, it may be conjectured, a regard was had to perspective, the greater being higher and more remote, the smaller nearer to the eye; so that, at the proper point of view for reading, all might appear nearly of the same proportion. Many of these stones were much too ponderous to be turned up, or moved aside, by any strength or power we could apply; which is the more to be regretted, as the legends of several are perfectly uninjured. We carefully copied those portions to which we could gain access; but these, as not relating to the history of the temple are reserved for publication in our collection of inscriptions.

The editors in the introduction to the third and last division of their work remark, that of twenty-five considerable theatres, which they saw in Asia-Minor, there is not one built entirely upon a level piece of ground.—We are here presented with a very curious view from Miletus towards the sea, with an explanation.—Next follows an account of the temple of the Branchidæ, or, as it was afterwards called, Apollo Didymæus.

‘The appellation Branchidæ, was derived from a very noted family so called, which continued in possession of the priesthood until the time of Xerxes, deducing its pedigree from the real or reputed founder and original proprietor, Branchus. Several of these sacred tribes flourished in Greece, and intermixed, as this did, fable with their genealogy, raising their progenitor, to conciliate a greater respect from the people, far above the level of common humanity. The story told by the Branchidæ is indeed sufficiently ridiculous; but if the repetition need an apology, it may be urged that one equally extravagant is the subject of a noble ode in Pindar, written to commemorate the antiquity and renown of the prophetic family at Olympia, the once celebrated Iamidæ. It is related by Varro as follows.

‘One Olus, the tenth in descent from Apollo, after dining on the shore, renewed his journey, leaving behind his son Simerus. The youth, thus forgotten, was received by one Patron, who set him to attend the goats, in company with his own two sons. These on a time catching a swan, and a dispute arising which should present it to their father, began to fight, covering the bird with a garment, which, when mutually tired, they removed, and discovered beneath it a woman. They were astonished, and would have fled, but she recalled them, and directed that Patron should prefer Simerus to either. Accordingly, on hearing the tale, Patron caressed him with uncommon affection, and bestowed on him his daughter in marriage. She, during her pregnancy, beheld in a dream the sun passing down her throat, and through her body. Hence the infant was named Branchus, (ὁ Βραγχῆς, the throat.)

He,

He, after kissing Apollo in the woods, was embraced by him, received a crown and wand, began to prophesy, and suddenly disappeared. The temple called the Branchiadon was erected to him, with other temples in honour of Apollo Philesius, and called Philesia, either from the kiss of Branchus, or the contest of the boys.'

We are next entertained with an account of Branchus, who was a kind of a substitute of Apollo, and who was succeeded in his office by Evangelus, or the Good Messenger, (being so named by Branchus) who was the founder of the Milesian race; an anecdote, which we will venture to say, must be very agreeable to the true Milesians of a neighbouring island. This same Branchus, however, seems to have been no better than a shrewd cunning impostor, who had studied his trade to great perfection at Delphi, and other oracular temples of Apollo. The following is, perhaps, the best account that has appeared in the English language of this oracular legerdemain, and is founded upon the most unexceptionable evidences quoted by the editors in the margin, but omitted here for brevity. 'The mode of consultation instituted here, (viz. to oracular temples of Apollo,) was attended, besides expence, with much ceremony and delay; the former adopted to give solemnity, the latter contrived to gain time for consideration, and to prepare the answer. The prophetess indeed appears to have sustained a very unpleasant character in the farce, if, with her bathing, she really fasted, as was asserted, for three entire days. At length, the previous rites being ended, she, bearing the wand given by the god, was believed to be filled with divine light; foretold futurity, sitting on the axle of a wheel; or received the deity, while enveloped in the steam arising from the fountain; or on dipping her feet, or a certain hem of her garment, into the water. Possessed and solaced by this inward light, she tarried a long while in the sanctuary. The expecting votary propounded the question to be resolved, and the god was feigned to vouchsafe utterance through the organs of the inflated female.

'Apollo, both at Branchidæ and Delphi, displayed his prescience verbally. The talent of extemporary versification was supposed to be derived from him, and the Pythia for many ages gave her responses in verse; but profane jesters affirming that of all poets the god of poesy was the most wretched, she consulted his credit by condescending to use prose; and these replies were converted into metre by bards serving in the temple. From the specimens yet extant, we may safely pronounce the genius of the god to have been as contemptible in Asia as in Greece, disgracing in both the heroic measure, the chief vehicle

hicle of his predictions : and there likewise he seems to have retreated behind a substitute ; for, in an inscription relating to this temple, we find the prophet and poet recorded as distinct persons.'

The rest of this publication is full of the like curious accounts of those oracles from antient history, and may be deemed a most valuable repository of that literature, far more satisfactory than any thing to be met with in Van Dale, or other modern writers ; but, for the reason already mentioned, we must omit particulars.

After what has been said, we can add nothing to our account of this excellent work, but that we are impatient for the publication of the gentlemen's subsequent labours.

VIII. *Strictures on Agriculture. Wherein a Discovery of the Physical Cause of Vegetation, of the Food of Plants, and the Rudiments of Tillage, is attempted.* By John Dove. 8vo. Pr. 1s. Bladon.

THIS author is one of those philosophers who would derive all our knowledge of the operations of nature from the writings of Moses and the prophets. According to him, no person ought to pretend to any skill in agriculture who is not an adept in the Hebrew language.

It is by the labour of the hands, says he, and the simple operations of nature, the earth is rendered permanently fertile, not by composts and stinking dung. See Genesis xxvii. 27, 28. I shall only observe רוּחַ is the root of the word here rendered small ; its idiom is to respire, dilate, refrigerate or refresh : hence spirit, wind, &c. It is the instrument of compression to every thing, and principality of vegetative motion to plants, and respiration to animals. From רוּחַ comes רִיחַ vapor, odor, that which the spirit carries to the nostrils, and gives the sensation of smell. It is applied, Job xiv. 28. to the fine corpuscles of vegetable matter contained in water as their vehicle, which the action of the רוּחַ spirit with the light carries up into seed or vegetables, for its formation and augmentation. By means of the reek of water, it, viz. the tree will germinate. In Dan. iii. 27. the reek of fire had not left its mark or testimony upon them. Our word, reek, comes from hence, which we apply to the vapor or steam which the expansion of the spirit and light in a joint action raises from the abyss, hangs in the air, and is not carried high enough, thinned and dispersed. This word in scripture, is oftener applied to vegetation than to any thing else, and when understood, gives a stronger idea of it than we can obtain by ten thousand experiments.

periments. There are some other English words, of immediate derivation from this Hebrew one, which, while the modern philosopher knows not, nor considers, his pride as with bird-lime will be held by the plumes, respecting nature's process to vegetation.

'There are other words used by our Hebrew philosopher and the prophets, that will give light and pleasure to the rural philosopher, who has curiosity to compare the operations of nature with the account the original scriptures give of them. The soil will delight all impartial men, who can blot the classic page out; all who are not bewildered and stupefied in the dreams and falsehoods of deism; all who have but a spark of reason left in their breasts; that will be sufficient to discover the congenial relation subsisting between God's word and his works.

'**נר** is one of those words; its idea is that of an instrument to convey light; it is translated a candlestick, lamp, fire, light; and when the jod is found in the place of the vau, it is to plow land, to fallow ground; our English word nerve is derived from it; and the office of the nerves in the human body may with great certainty be known by it; but not till all the lumber of the modern philosophy be got clear out of the head; for while that remains, truth cannot enter; while that exists in the mind, a comment on the word will be similar to putting a jewel of gold into a swine's snout. He that cannot see the compatibility of the ideas under this word recited above, will have but an obscure notion of the physical reason of plowing or fallowing the ground.'

He will have the food of vegetables to be neither earth, water, salt, nor oil, but a gum, or astral balsam.

'This is the ground and foundation of all the augmentation and multiplication in the natural world; this is the true natural cause of the growth or increase of our corn, hay, trees, &c. This is the fire, the aliment brought down from heaven by our Prometheus; the want of this aliment is the reason why the fish in ponds die for want of rain; and though there is water enough in the pond, yet the vegetables growing there, that never raise their heads above the surface of the water, perish also for want of rain. I might here adduce a multitude of instances of the like kind, in confirmation of the doctrine above.

'The food of vegetables hath been mistaken totally by all the writers on agriculture that I have seen, and while men follow their own fancies, and draw conclusions from their own preconceived imaginations, how can it be otherwise? In vain do men talk of nature, while they dwell on their own concep-

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tions, and will make no use of her principles, nor be guided by her author: hence it is that they have mistaken the most filthy composts for vegetable food, at the same time making it a matter of as great nicety to know what compost will best agree with their soil; as for a physician to know what physick is best for a man groaning under a complication of diseases; yet confess, that vast tracts of manured land in Europe have been rendered barren for many years by a misapplication of composts; and that instead of physick to the sick land; it has proved poison. This must always be the case, till the true food of vegetables is known; as also how to bring it into contact with the roots of the plants: and that philosophy must not only be very defective, but I think worse than ignorance, that cannot tell how far this celestial treasure is put in our power, to direct its energy for our own profit.

Whether the true food of vegetation is here discovered or not; or whether it is pointed out sufficiently plain or not, the reader is to judge: but when he has made himself master of the subject, I shall have no fear of his dammatory sentence. But what if the book be condemned to the flames, and the author to contempt, for daring to plead for a true Mosaic natural philosophy? it will not surprize him: but even then, he will not submit a truth of so much importance as the food of vegetables to vote; for when it is contested, he has more to say in support of it: for it is evident, that among all the systems of the sciences not one of them is so deficient, or rather so completely erroneous, as the present system of agriculture: yet by the state of their agriculture, the liberty, policy, and philosophy of any kingdom may be known: where the fields are barren, the markets empty, and provisions dear; tyranny, ignorance, and want of policy are conspicuous. In particular cases, when we see barren fields, we know the owner is either a fool or a sluggard, or that he is under oppression.

I shall no doubt be put in mind of the different soils to be met with, sometimes in the same field; and that they are not all to be treated alike. It is granted: a marsh overflowed with salt water at the return of every tide, is not to be treated like a mountainous country; the former is not fit to grow cucumbers, nor the latter osiers: but it will not follow from thence, that either of them wants compost: for mixing the different soils is found by experience to effect more than all the dung upon earth. Who ever saw a dunghil produce any thing but rank weeds? and when spread upon the ground, it promotes the growth of weeds: the reason of which is so plain, that it would be almost affronting the understanding of the

reader to mention it. We see the heat of the brutes stomach destroys not the vegetable quality of the seeds of plants. All the ardor that can be given to the ground, by compost of any kind, is but temporary; that by dung of a very short duration; that by horns, hoofs, oyster-shells, &c. of a longer; but all is but a kind of quacking with the earth, and frequently ruins its constitution, as is confessed by Duhamel, and is evident by the taste of our vegetables near London.

‘ But a more permanent recruit of the earth’s strength may at a much less expence be obtained than that by an annual compost. By this I do not mean to seclude the use of all compost, where it can be come at free cost, such as penning of sheep, &c. but to dissuade the farmers from the enormous charge they are at from year to year for manure, when, if they would fallow their land oftener, and kill their weeds, they would find their profit in it more than in all the composts they use. I have known farmers, who have been at a vast expence for manure; another, who could not bear that expence, by mere industry has had better crops, without any manure at all, than the former had with all theirs.

‘ Furius Vefinius, a peasant, being accused before the people of Rome for a sort of wizardry done by him upon his neighbours lands, which, though of greater extent, yet yielded not so good crops as his that were less, took no other course to justify his innocence, than to bring with him on the day of his appearance the instruments of agriculture, kept in exceeding good order, beseeching his judges to believe that he had made use of no other wizardry than those, together with abundance of pains and watching, which to his sorrow he knew not how otherwise to represent.’

However, amidst all the extravagance and fanaticism of this author, in regard to agriculture, he proposes some methods for reducing the price of provisions, which are not unworthy of attention.

IX. *Sermons on the Efficacy of Prayer and Intercession.* By Samuel Ogden, D. D. Woodwardian Professor in the University of Cambridge. 8vo. Pr. 3s. Doddsley.

Among other points of controversy, we have had disputes and dissensions concerning prayer. It is agreed that prayer is a reasonable and necessary duty in the present situation and circumstances of mankind; that it has a natural tendency to beget and promote all those amiable dispositions of mind, which render men happy in themselves, and agreeable

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to one another. But there are different sentiments with respect to its efficacy. Some tell us, that it is not the design of prayer to move the affections of the Supreme Being, as good speakers move the hearts of their hearers by the pathetic arts of oratory, nor to raise his pity, as beggars by their importunities and tears work upon the compassion of the bystanders; that God is not subject to those sudden passions and emotions of mind which we feel; nor to any alteration of his measures and conduct by their influence; that he is not wrought upon, and changed by our prayers, *for with him is no variableness; nor shadow of turning*; that prayer only works its effect upon us, as it contributes to change the temper of our minds, to beget or improve right dispositions in them, to lay them open to the impressions of spiritual objects, and thus qualify us for receiving the approbation and the blessings of our Creator.

Others have thought, that this notion of prayer is defective and erroneous. They have observed, that it is indeed one of the natural means of moral and religious improvement; but that this is not the whole account of the matter, nor even the most obvious way of considering the subject; that when the scripture says, *ask and it shall be given you*, the plain meaning of the words must be, that the Almighty may be moved by prayer; and that it may be so, though we may not be able to conceive how it is effected.

Dr. Ogden, who embraces this opinion, observes, that when a plain Christian retires to his closet to beg the blessing of his Maker, the alteration, which his prayer will make on his own mind, is not the effect he thinks of, or expects from his devotions. Nay, says he, if this be indeed all that he is to expect, and he be made to comprehend it, the discovery, it is very possible, may be attended with inconvenience, a diminution of that very advantage which is supposed to be his only one. The earnestness of his prayers may be checked, by the recollection of the design of them, and his fervor cooled by the very consciousness that he is only endeavouring to excite it.

In the following passage he seems to explain the efficacy of prayer in a very clear and unexceptionable manner:—‘You may remember a little ancient fable to the following purpose. An old man upon his death-bed, said to his sons as they stood round him; I am possessed, my dear children, of a treasure of great value, which, as it is fit, must now be your’s. They drew nearer: nay, added the sick man, I have it not here in my hands; it is deposited somewhere in my fields; dig, and you will be sure to find. They followed his directions, though they mistook his meaning. Treasure of gold or silver there was none; but by means of this extraordinary culture, the land

yielded in the time of harvest such an abundant crop, as both rewarded them for their obedience to their parent, and at the same time explained the nature of his command.

Our Father, who is in heaven, hath commanded us in our wants to apply to him in prayer, with an assurance of success: *ask, and it shall be given you; seek, and ye shall find.* Now, it is certain that without his immediate interposition, were his ear heavy, as the scripture phrase is, *that he could not hear*, there is a natural efficacy in our prayers themselves to work in our minds those graces and good dispositions which we beg of the Almighty, and by consequence to make us fitter objects of his mercy. Thus it is, that we *ask, and receive; we seek, and* like the children of the sagacious old husbandman, *find* also the very thing which we were seeking, though in another form: our petitions produce in fact the good effects which we desired, though not in the manner which we ignorantly expected.

But yet, allowing this consideration its full force, there is no necessity of stopping here, and confining the power of prayer to this single method of operation. Does the clear assurance of its use in this way preclude the hopes of every other advantage? Must we needs be made acquainted with all the efficacy of every thing that is our duty, and know the whole ground, and reason of all the actions which Almighty God can possibly require of us?

When the Israelites, under the conduct of Joshua, were commanded, upon hearing the sound of the trumpet, to shout, *with a great shout; and the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city*; was the reason of this command, and the operation of the means to be made use of, understood by all that were concerned? Was it the undulation of the air, think you, the physical effect of many concurrent voices, that overthrew the walls of Jericho? or, suppose the people were commanded to shout in token of their Faith; (for it was *by Faith*, as the apostle speaks, *that the walls of Jericho fell down*;) which way, is it that Faith operates in the performance of such wonders?

You will say, no doubt, that these were wonders, and the case miraculous; and that we are not from such extraordinary events to draw conclusions concerning the general duties of Christianity.

The drought, that was in the land of Israel in the time of Elijah, I suppose no one will deny to have been miraculous. Yet we have the authority of an apostle to conclude from it in general, that good men's petitions are efficacious and powerful. *Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth*
by

By the space of three years and six months. What is this brought to prove? That the *essential* fervent prayer of a righteous man availeth much. And is this the apostle's argument? The prayer of the prophet produced first a famine, and then plenty in all the land of Israel; and if you, Christians, exercise yourselves in confession and prayer, the disposition of your minds will be the better for your devotions.

But the prayer, concerning which St. James is speaking, may seem to you to belong to the same class with that of Elijah, and to be the prayer of men that could work miracles.

Hear another apostle: *Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.* The plainest places in the Scripture will be mysteries, if the sense be this, that we can expect no help from God in our distresses; but may try, by acts of devotion, to bring our own minds to a state of resignation and contentment.

Give us this day our daily bread. Not a sparrow falls to the ground without your Father. The hairs of your head are numbered. Can the meaning of all this be, that God Almighty made the world; that it is not to be altered; and we must take the best care we can of ourselves, while we live in it?—There appears to be no difficulty in this matter, to those who believe that any miracles were ever wrought, that is, who believe the scriptures to be true; nor any inducement or occasion to put ourselves to trouble in giving hard interpretations of texts, or forced and unnatural explications of any part of our duty, in order to avoid, what can be no impediment in the way of a Christian, the acknowledgment of God's government and providence, his particular interposition, and continual operation; as it is written, *my Father worketh hitherto, and I work.*

How magnificent is this idea of God's government! That he inspects the whole and every part of his universe every moment; and orders it according to the counsels of his infinite wisdom and goodness, by his omnipotent will! whose thought is power; and his acts ten thousand times quicker than the light; unconfused in a multiplicity exceeding number, and unwearied through eternity!

How much comfort and encouragement to all good and devout persons are contained in his thought! That Almighty God, as he hath his eye continually upon them, so he is employed constantly in directing, in doing what is best for them. Thus may they be sure, indeed, that *all things work together for their good.* They may have the comfort, of understanding all the promises of God's protection, in their natural, full, and perfect sense, not spoiled by that *philosophy* which is vain and

cait. The Lord is, truly, their shepherd; not leaving them to chance or fate, but watching over them himself, and therefore can they lack nothing.

‘What a fund of encouragement is here, as for all manner of virtue and piety, that we may be fit objects of God’s gracious care and providence, so particularly for devotion! when we can reflect, that every petition of a good man is heard and regarded by him, who holds the reins of nature in his hand. When God, from his throne of celestial glory, issues out that uncontrollable command to which all events are subject, even your desires, humble pious Christians, are not overlooked or forgotten by him. The good man’s prayer is among the reasons, by which the Omnipotent is moved in the administration of the universe.’

Our author’s third sermon contains some remarks on what is usually called *the course of nature*, in which he shews, that we are in absolute ignorance concerning the manner in which it is formed, and conducted.

The excellency of prayer (or the circumstances which render it acceptable to the Deity) is the subject of the fourth discourse.

In the fifth and sixth, the author considers the benefit arising naturally from intercession, and its prevalence in favour of those persons who are the subjects of it.—On the latter of these topics he makes the following sensible observations:

‘There is ground to hope, that they may reap benefit from this act of your charity, and be rewarded openly for the petitions which you put up for them in private.

‘Yes surely; and what occasion for this caution? (as a plain man might be apt to argue;) for if my intercession can be of no use to them, why do I make it? For your own sake, replies the philosophical Christian, and for the exercise and improvement of your charity.—Can my charity be employed, when all the benefit is to be confined to myself? Is it charity, to introduce into my prayers the names of other persons, without any view to their advantage?—Why, yes; because, speaking of them as persons to whom you wish well, you bring your mind to a better temper towards them; and learn to take pleasure in their welfare, though you do nothing to promote it; you will, indeed, be the readier to promote it yourself, if ever it should be in your power; but you expect no addition to be made to their happiness, in consequence merely of your desire of it.

‘But if this then, might he not ask, is to be my real aim and intention when I am taught to pray for other persons, why is it that I do not plainly so express it? Why is not the form of the petition brought nearer to the meaning? Give them, say I
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to our heavenly Father, what is good : but this, I am to understand, will be as it will be, and is not for me to alter. What is it then that I am doing ? I am desiring to become charitable myself. And why may I not plainly say so ? Is there shame in it, or impiety ? The wish is laudable ; why should I form designs to hide it ?

‘ Or is it, perhaps, better to be brought about by indirect means, and in this artful manner ? Alas ! who is it that I would impose on ? From whom can it be in this commerce that I desire to hide any thing ? When, as my Saviour commands me, I have *entered into my closet, and have shut my door* ; there are but two parties privy to my devotions, God, and my own heart ; which of the two am I deceiving ?

‘ Cannot the serious sacred purposes of religion be answered, and proper dispositions wrought in us, without the garb of dissimulation, even with our Maker ? must we accustom ourselves to apply to him in words, that convey not our real meaning ?’—

‘ I exhort, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men ; for kings, and for all that are in authority :—Why ?—that we may lead a quiet and peaceable life in all godliness and honesty. Is it a peaceable heart only, and a loyal temper, think you, that we are to cultivate in ourselves by such supplications and prayers ? Or do we put these petitions to the heavenly King, in hopes that the kings of the earth at least, may hear of them ; and, by this artful management of our devotions, we may obtain from them what we seem to ask of another hand ? Or what other unnatural interpretation have you, in order that all may be performed according to the *course of nature* ?

‘ Or can you take up, at last, with this plain sense, grounded, however, upon another text of Scripture ? That since *the king's heart is in the hand of the Lord, and he turneth it whithersoever he will*, we therefore pray that he will so turn it ; that Christians who lead their life in godliness and honesty, may be allowed also to lead it in quietness and peace.’

In the remaining part of this discourse the author endeavours to answer some objections which may be raised against the foregoing doctrine.

The seventh and eighth sermons consist of observations on the rectitude and mercy of the divine government.

To obviate this plea (which may seem to supersede the use of intercession,) viz. that no one can receive either benefit, or disadvantage from any person besides himself, he says : ‘ The poor man, we hope, will be considered for his patience, when he appears before the great tri-

bunal : and is it therefore no charity to relieve him ? Is there no harm done in the world by ill examples, because the strength of this temptation, and of every other, will one day be attended to ? Can I do no man any good upon earth, because he is hereafter to be judged with justice ? What is it then we live for ? or why have we in scripture so many exhortations to good works, to alms-giving, to hospitality, to mercy ; to feed the hungry, clothe the naked ; to visit the sick and imprisoned, the fatherless and the widow in their affliction ? How, indeed, should I exercise or cultivate the grace of charity within my own breast, if I know that it can have no object ? Or why so much as think even of justice, if no man can ever be the worse for me ?

Such a conclusion therefore as this, *That no one can receive good or harm from any person's actions but his own*, whatever maxim it be deduced from, must be wrong : it is either not true, or we are to think and act as if it were not.*

In the ninth sermon Dr. Ogden considers the prevalence of intercession, as it appears in the case of Lot interceding for Zoar, Moses for the Israelites (Numb. xvi.) and our Saviour for all mankind.

The last discourse is a paraphrase on the Lord's prayer, in the form of a direct address to the Deity.

In the perusal of these compositions the inquisitive reader will be entertained and improved. They are lively and ingenious, and contain many observations which appear to be new as well as important. Our author, however, in some instances, by sending us back to reflect on the ignorance of mankind, may possibly be thought, rather to silence our objections, than satisfy our reason, or remove our doubts.

X. *Audi alteram Partem, or a Counter-Letter to the right hon. the E—l of H—ll—gh, his Majesty's P—l S—y of S—t for the C—s, on the late and present State of Affairs in the Island of G—n—a.* 8vo. Pr. 3s. Nicoll.

IN reviewing the pamphlet to which this is an answer, we candidly desired the reader to suppress his judgment, till this, or some other pamphlet of the same kind should appear. Our chief motive for this caution rested on a suspicion arising from the plausibility of the letter to lord Hillsborough. The charge contained in it we imagined would be disproved by facts, and particularly the legality of the admission of Roman

* See Vol. xviii. p. 460.

Catholic judges and counsellors, and the suspension of the president, and five other members, by the lieutenant-governor, for having objected to such admissions into the courts of judicature and legislature of Grenada.

To our amazement, in answer to this severe and constitutional charge, we meet with little but personal abuse of Mr. Melvil, the principal governor and his friends, with a number of little invidious anecdotes, which, be they true or false, are nothing to the purpose, and a few instances of discipline, which this writer represents as arbitrary, but which, we think, were unavoidable in Mr. Melvil, circumstanced as his government of those islands was.

The futility of this apologist in defending the appointment of Mr. de St. L——t, to be one of the assistant judges of the court of Common-Pleas, is almost beyond conception, as it supposes the lieutenant-governor had power to explain away the act of the legislature of the islands for establishing the said court, which is as plain and precise as words can make it. The act says, that the court is to consist of one chief justice, and four assistant judges; but, says our apologist, ‘those words did not preclude the lieutenant-governor from appointing more.’ Very arch reasoning, indeed!—Why not appoint fifty?

It would be endless to follow this apologist through the rest of his argumentation, the complexion of which, we cannot help thinking, partakes strongly of the St. Omer’s education charged upon the l——t g——r’s favourite. We shall therefore proceed to the main question concerning the illegality of the admission of the French Roman Catholics into the courts and legislature of Grenada. The sum of the apologist’s plea on this head is, ‘that the Roman Catholics of the Gallican church are no papists.’

This discovery is new to the world. It is unknown to the British constitution, and had Mr. Melvil proceeded upon such a supposition, we think he must have endangered his head, be his protector the greatest subject of this kingdom: unless it can be proved, that the English laws had laid down a distinction, admitting the Roman Catholics not to be papists, and the church of France to be different from the church of Rome. This is, however, so far from being the truth, that in many cases Dissenters, whose attachment to Revolution principles never was questioned, are, as such, in many instances, disqualified from holding places of power and trust, and many of them consider this disqualification, as the most favourable circumstance attending their religious persuasion: and shall protestant Eng-
lish

lish Dissenters have less influence under a British constitution than French Roman Catholics.

We are sensible there is such a thing as occasional conformity, but then it is a conformity to the worship and usages of the English church, which the members of the Gallican church do not so much as pretend to, and, consistently with their own principles, they must think it damnable; whereas moderate Dissenters think it a matter of indifference.—But how does the fact really stand?

In one of our late Reviews*, we had an opportunity of considering this blessed distinction between the Gallican and popish Roman Catholics, when their differences rose so high, that Mr. Dupin, and the heads of the former, encouraged a well-meaning archbishop of Canterbury, to listen to terms of accommodation between the English and the Gallican churches.—But what was the consequence? When the good prelate attempted to shake the papal authority, the main pillar of the Gallican church, the doctors of the Sorbonne trembled at the danger of the undertaking, and betrayed the whole correspondence to the church of Rome.

The best friends to religious tolerancy in this kingdom we are persuaded must think, that a proposition for a comprehension of this kind is premature at present, especially in an island newly annexed to the British monarchy. It is an affront to common sense to talk of the loyalty of a Roman Catholic Gallican church, and that too without a test, to a protestant English government.—We have been the more explicit on this head, as we imagine that we can discern some faint hankering of this kind, some national predilections, in the course of this dispute. Lord Taaffe, and other writers, whose works we have reviewed with the greatest indulgence, may persuade a minister that a moderate Irish or French Roman Catholic may be a good subject to this government. But if that conviction does not remain within a minister's own breast, and should it be carried into other acts of government, it is hard to say what the consequences may be to the public tranquillity, especially during the present state of parties in this country. To conclude, we cannot help thinking, though entirely unconnected with, and unknown to, any person concerned in this controversy, that Mr. M—l has acted as a wise, cautious Protestant governor ought to have done in his situation; and that the disputes and heats in Grenada had their rise, not from him or his friends, but their opponents, whose conduct has been indefensible.

* See Vol. xxviii, p. 246.

XI. *A Letter to Samuel Johnson, L L. D. &c. Pr. 1s. Almon.*

THIS political syllabub has been foaming for some days in the front of our News-Papers, and as the former answer to the pamphlet it attacks, is quite futile and declamatory, we have given this the more attentive reading. We laboured, however, through almost nineteen pages, (and the pamphlet contains but fifty-four) before we came to the shadow of an argument.

' You, Sir, laid down, says this author to his antagonist, as "uncontrovertibly certain, that the commons never intended to leave electors the liberty of returning them an expelled member, *because they always require one to be chosen in the room of him that is expelled*;" and you, it seems, cannot see with what propriety a man can be *rechosen in his own room*.

' This, Sir, is your determination in form. Unfortunately for you, the law is not less explicit. There is nothing alleged in your pamphlet that should prevent me from recurring to the strongest possible case, that of a member *expelled by act of parliament*, on his acceptance of a place of profit. What ensues? A fresh writ issues; *ANOTHER MEMBER is required in the room of him that is expelled*; the SAME PERSON is almost always returned; the commons acknowledge the terms of their requisition to have been complied with: and the person so returned is constantly admitted as *ANOTHER MEMBER, in his own room*.

' The requisition in the writ is not directed to be altered in this case. Yet what says the statute, sufficiently apprised of the full force of that requisition? "*such person shall be capable of being again elected*."

' If the writ, *still unrepealed*, nay, perhaps, *necessarily* existing in the full force of unalterable law, stands in direct opposition to the statute; the former insisting on a different person from him who is permitted by the latter; we are seriously reduced to a state of motionless equipoise, and the law in this case becomes *felo de se*. But the laws of England never appear absurd, unless in the expositions of a commentator of slavish principles.'

' The immediate effect of the expulsion is a political annihilation. A subsequent return is not of the nature of a political resurrection. It has no reference to a former delegation; it sends the member, as a new existence, unconscious, unaccountable for former parliamentary delinquencies; his political identity is destroyed; he is become, in the eye of common sense, in the established idea of parliament, in the express language of the law, to all intents and purposes, *ANOTHER MEMBER*.'

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The fallacies contained in the above passage are so contemptible and childish in this stage of the dispute, that for the sake of our own credit we have transcribed them literally. We are to observe in answer, that there is a great difference between a disqualification upon accepting a place, and an expulsion, in whatever light it is considered. The former is voluntary, the latter involuntary. The former implies no criminality, the latter does. The former is announced only by a motion for a new writ, and the latter by a solemn sentence. The former supposes the member in his political capacity not to be the same who was elected. The latter supposes him to be the same, but his disqualification is personal. The disqualification of the former is removed by re-election, that of the latter cannot be removed but by the same authority that inflicted it. Had Mr. Wilkes accepted of a place, he must have been disqualified, but as he was guilty of an offence, he was expelled. The law which disqualified him, would have re-qualified him, if we may use the expression; but the power which expelled him, we apprehend, could not have re-admitted him during its existence, without assuming self-creative rights, which must have been more dangerous to the constitution than any the house of commons pretends to.

The plain question is as follows. All disqualifying acts are made in favour of the electors. When a man accepts a place, after his return, he is not considered by the house as the same member whom the electors chose; and therefore, to give the latter fair play, the house tells them, by sending down a new writ, 'you elected and sent us up M, but since his admission to his seat, he is become P. and, though the same person, yet he is not the same member; but we leave it to yourselves either to choose another, or to re-qualify him as P. for the same seat he enjoyed as M.' This is the plain and simple process, and often practised in the same session. We shall not take up the reader's time in proving how different this case is from that of expulsion.

But it seems, continues our author, the commons *never intended to leave electors the liberty* of returning them an expelled member.

In the free ages of Greece or Rome, the wretch who should have uttered such a treason against the supremacy of the people would instantly have been overwhelmed with stones, or hurried to the precipice.

Do you conceive the full force of the word **CONSTITUENT**? It has the same relation to the house of commons as Creator to creature.

This

This is mere raving, unless the author could prove, that the constitution of Greece and Rome and that of Great Britain are the same—But indeed this writer, and others on the same side of the question, are so totally unacquainted with the latter, that they are incapable of forming a question upon the subject. The expulsion of a member for Middlesex has no relation to the people of England. These are already represented, and the whole of that representation forms the house of commons; who are in no degree legally accountable to the people, and all the lawyers in England may be challenged to prove that they are.

‘THE RIGHTS OF THE PEOPLE,’ says this author, are not, what the commons have ceded to them, but what they have reserved to themselves; *the privileges of the commons* are not, what they have an indefensible pretension to by arbitrary and discretionary claims but what *THE PEOPLE*, for their own benefit, have allowed them.’

These assertions are pregnant with nonsense, and must be considered as such by every reasonable man, unless the author can produce the deed in which the rights the people have reserved to themselves is engrossed.

Dr. Johnson had said that ‘if the house cannot punish their member, he may attack with impunity the rights of the people and the title of the king.’

Our author’s reply is, ‘that the absolute power of the house over their members, is, for the present, admitted. But a member of parliament is a political being; the punishment, therefore, of his political delinquencies, inflicted by the political body to which he belongs, cannot extend beyond his political existence.’

‘To estimate the merits of the members of the community at large, for the purpose of deciding upon the pretensions of candidates, is too momentous a concern to be confided to any body of delegates whatsoever. The cognisance of such matters must come before the higher tribunal of the collective body; an assembly, whose free choice enters essentially, and by a real political necessity, into the idea of a legal parliament.’

Though this author seems to be fond of the word *political*, it is very plain that he does not understand the meaning of the term. The house of commons did not sentence Mr. Wilkes to be either hanged, whipped, or pilloried, nor did they extend his punishment beyond his political existence; they only put a period to it with a negative of his being reinvested with it during *their* political existence.

We must here, once for all, observe that both sides of the question, without, as well as within doors, in speaking as well as in writing, have very absurdly lugged in the word *punishment*, which

which has nothing to do in this controversy. The duty of a member of parliament is a service, to which he is compellable, by his constituents: so that his expulsion is no more than a dismissal from that service.

The rest of this pamphlet is merely declamatory, personal, and abusive, without being at all applicable to the subject.

MONTHLY CATALOGUE.

12. *Serious Reflections upon some late important Determinations in a certain Assembly. Addressed to a late Premier.* 8vo. 1s. Evans.

NEVER was the art of castle-building carried to such a height as it has been since his present majesty's accession to the throne, especially under the late minister. His grace, it is true, has been accused of being inaccessible and uncommunicable. Every days news-papers, and pamphlets, and this publication among others, prove him to be the most easy, affable being existing. Whoever has a mind to talk with him, or abuse him, need only to take hold of pen, ink, and paper, and imagination directly introduces him to his grace, to whom he communicates his mandates; whether didactic, allegorical, satirical, or political, matters not. He holds his grace by the ear, and pinches it for as many hours and minutes as he pleases. This writer is a grave serious castle-builder, and talks to the premier, as he calls him, upon two points, the doctrine of calling forth the military for the most trifling causes in aid of the civil power, and the other, in support of privileges in the h—of c—s, in direct opposition to the *liberte conceived* fundamental rights of the people.

The author's reasoning would be very forcible and conclusive, did it not labour under one small misfortune, that it is destitute of truth, and is founded, from beginning to end, upon what the antients knew by the name of *φαλσεδ*, a necessary tool in castle building. No man of candour and common sense will venture to say, that the military has been called forth for the *most trifling causes*; and the privileges of the house of commons have been ascertained and established after the most solemn debates that, perhaps, ever happened in both houses of the British parliament.

13. *Observations on several Acts of Parliament, passed in the Fourth, Sixth, and Seventh years of his Present Majesty's Reign. Published by the Merchants of Boston.* 8vo. Pr. 1s. Kearlly.

The author of those observations, to have given his readers fair play, ought to have printed the acts complained of verbatim.

tim. The grievances alledged have been again and again stated in the course of the publications on both sides of the dispute between Great Britain and her colonies, and therefore it would be quite unnecessary to resume them here. 'Upon the whole, says the author in the close of his pamphlet, the trade of America is really the trade of Great Britain herself; the profits thereof center there: it is one grand source from whence money so plentifully flows into the hands of the several manufactures, and from thence into the coffers of landholders throughout the whole kingdom: It is, in short, the strongest chain of connection between Britain and the colonies, and the principal means whereby those sources of wealth and power have been; and are, so useful and advantageous to her. The embarrassments, difficulties, and insupportable burdens under which this trade has laboured, have already made us prudent, frugal, and industrious; and such a spirit in the colonists must soon, very soon, enable them to subsist without the manufactures of Great Britain, the trade of which, as well as its naval power, has been greatly promoted and strengthened by the luxury of the colonies; consequently any measures that have a tendency to injure, obstruct, and diminish the American trade and navigation, must have the same effect upon that of Great Britain, and, in all probability, PROVE HER RUIN.'

These are very just and proper deductions, and we cannot make the least doubt that the government of Great Britain has too great a regard for its own interest to take the least step to injure the merchants of Boston; but at the same time, those merchants ought to remember that England is not only their mother but their sovereign.

14. *Reflections Moral and Political on Great Britain and her Colonies.* 8vo. Pr. 1s. Becket.

This serious, sensible writer, is a friend to the existence of a censorial power in the English constitution. 'The chief remains, says he, of this kind of moral jurisdiction among us, are the thanks or censure of the house of commons, together with the expulsion of such of their own members as appear unworthy: take away this power, and vice (except crimes specified by law) has no check, but publick opinion. If the house of commons was to be over-ruled by either, or both the other branches of the legislature, in matters relating to its own members, it would immediately fall into contempt, and the dignity of every British commoner would fall in like manner.

'I believe it will from hence follow, that liberty is not endangered, but, on the contrary, rendered more firm and permanent, when regulated by morality; and consequently, that

there is no real cause of fear for liberty, from a late expulsion, resolved upon in an assembly representing all the commons of Great Britain, after a legal conviction of crimes.

‘ From the noise however that has been made about it, and some accidents, which formerly would only have been looked upon (in their true light) as casualties, it seems there was a disposition to complain; and where that is the case, men catch at the first shadow of a reason to express their dislike. Few common people are capable of comprehending the various interests which must interfere in so extensive an empire as that of Great Britain; and each would have his own preferred in particular. The parliament must arrange them in such manner as may best contribute to the good of the whole. There is also a great public debt to be discharged, and taxes are the necessary consequence.’

Our author laments the practice of making clergymen justices of the peace, which he thinks is the effect of a diminution of freeholders in the country. ‘ There is, says he, an apparent difference between the divine and human laws. A clergyman, as *minister*, tells his parishioner that he must forgive injuries; as *justice of the peace*, he tells him he must prosecute them; and if the complainant refuses, he must, in some cases, compel him.’ We have, likewise, in this publication, many strenuous arguments in defence of a late expulsion, and in vindication of the mother country of England, and her superiority over her colonies: but as those subjects have been of late so fully discussed, it is sufficient that we heartily recommend this pamphlet to the public perusal.

15. *Rodondo; or the State Jugglers*, Canto III. 8vo. Pr. 1s. Nicoll.

The alterations that have happened in men, measures, and opinions, since the publication of the first and second cantos of this truly Hudibrastic poem*, have, we own, unexpectedly to us, fully justified the author in his choice of objects for satire. The following specimen will shew how well this canto answers the two foregoing.

‘ ——— had Rodondo laid his pelt
To vacant nob of Tididol,
The necessary consequence,
Had been much sound; and little sense.
No nostrum for disemper’d states,
Like contact of two empty pates.

* See Vol. xv. p. 126.

So, if you take them in dry weather;
 And rub two rotten sticks together,
 You'll raise a flame in half a minute,
 Though neither stick has fire in it.
 And patriotic noddles, shou'd
 Resemble sticks of rotten wood.
 When single, destitute of wit;
 But two together rubb'd, emit,
 By process, which we call attrition,
 The flames of popular sedition.

' Mean time the gout, with B—e in league,
 Still carried on the old intrigue.
 His toe forsaking, by degrees,
 Made war upon Rodondo's knees;
 And marching upwards very fast,
 Laid siege to reason's seat, at last.
 The fortress was but ill provided,
 For there Dame Reason ne'er resided—
 —She had appointed long before
 Dumfoundibus the governor;
 Who for a while the place defended,
 Till all his long words were expended;
 Or render'd of no further use;
 And then hung out a flag of truce;
 Which brought about, in a few hours,
 Between the belligerent powers,
 A treaty firmly guaranteed,
 The articles who will may read.'

The articles of the surrender are full of humour; but, as it is not our province to explain them, we must refer to the original.

16. *The Temple of Corruption, a Poem.* By W. Churchill. 4to.
 Pr. 2s. 6d. Flexney.

Corruption indeed! of all poetry, wit, and humour. Whether this bard is brother to Charles Churchill by nature or by adoption, is of little or no consequence either to us or the public. It is plain, he possesses all his imperfections without the least spark of his genius. Or rather, he writes in Charles's worst manner, which is harsh and disagreeable. What but the demon of dulness could have dictated the following lines,

' Great and laborious is the monarch's task:
 What strength Herculean doth the labor ask!
 No trifling pleasures may his senses bind;
 Study, deep study, should inform his mind:

Hist'ry's instructive leaf he must turn o'er ;
 His times review, compar'd with those of yore :
 Survey each government, by wisdom sung,
 Whence sprung it's fame, and whence it's ruin sprung.
 'Tis his, with penetration's piercing eye,
 To mark the good, and pass the worthless bye ;
 To chuse, in spite of self and private hate,
 The noblest limbs of council for the state :
 With an impartial and observing ear,
 'Tis his to weigh their thoughts, their judgments hear.*

17. *An Epistle to Lord Holland.* 4to. Pr. 1s. Brown.

If this poet is a young man, he ought, as good jockies do by their horses, take great care of his Muse's wind. She is mettlesome, but he has rather made too free with her in this epistle, which contains little more than the common topics of abuse and panegyric, without much originality in either.

Where is now the modern bard in politics who does not take the field, sometimes armed with the thunder of Jove to blast his country's foes, sometimes with the drummers' cat o' nine-tails to lash her fools, or both.—A word in your ear, friends.—Let vice and folly feel ye, but without puffing and parade, without throwing your squibs, or cracking your whips, which serve only to make ye ridiculous.

If any of our late publications have a right to those flourishes it is that before us. The author's numbers are harmonious and pleasing. He is not without the powers of reflection, and his intention seems to be honest, as may appear from the following quotation.

* The tyrant mob no contradictions bear,
 Not more infallible the papal chair ;
 Hence vulgar odium—shall I next explain
 Who blows the embers and who lights the train ?
 'Tis the mere spite of one, nor think it more
 Though millions waft the lie from shore to shore ;
 Of one, who is of all bad men the worst,
 Of dark designing Catiline's the first,
 A JESUIT BORN, for plots and treason fit,
 A young ACUTOPHOL without his wit.

* What, though to you no busts or statues rise,
 No golden box conveys the specious prize ;
 No thronging crouds salute, no loud hurra,
 No popularity has mark'd your day :

What

What is it all? It is the breath of fools,
The lowest far of bad ambition's tools:
It is what honest men must all despise,
What knaves abuse, and only fools will prize:
'Tis Whig, 'tis Tory; Jacobite by turns,
And in each angry zealot-bosom burns:
'Twas P—'s, 'twas Pultney's—but the gracious touch
Blasts the frail flow'r, no pestilence so much:
It was SACHEVRELL's; now, O WILKES, tis thine;
It may be BINGLEY's,—and it may be mine."

18. *The Dialogue: Addressed to John Wilkes, Esq. 4to. Price 1s. 6d. Wilkie.*

This is a proper example of the poetical volunteers specified under the last article. Their method is generally to fritter the two first lines of Juvenal's first satire into rags, and being brimful of indignation, to be surprized that some other poet does not snatch up the bolt or the lash; "but, however, says our bard, I'll do the best I can, rather than such doings shall go unpunished. I am a volunteer in the service." Reader, attend to the genius before us.

Yet starting from the shades of obscure night,
Where duty calls, where freedom wings my flight,
All sense of danger lost, and at my side
Stern Vengeance, honest Scorn, and manly Pride;
My helmet, Justice; and plain Truth, my shield;
I come—and dare the PATRIOT to the field!

Yes, from his den, where lurking to betray,
He marks, in sullen thought, each fool his prey;
Where HORNE, arch priest, th' infernal portal keeps,
Where TOWNS—D bustles, and where MAWBAY sleeps;
Tho' BACKFORD's self should plead his *suff'ring* worth,
I'll drag, a hideous sight, the monster forth!

Yes, on his coolest hour, dim merit's star,
I'll wait, no bidden guest, and feed his care!

For the character of this dialogue, see the preceding article; though we think it is inferior in point of execution.

19. *Songs, Chorusses, &c. As they are performed in the new Entertainment of Harlequin's Jubilee, at the Theatre-Royal, in Covent-Garden. 8vo, Pr. 6d. Griffin.*

We must refer the music of those songs to the criticism of the orchestra. As to the words, they seem to be well adapted to the occasion; but the piece itself is too short to admit of making any extract.

20. *The Deserter : a Poem.* 4to. Pr. 1s. Robson.

Few of our readers are unacquainted with the taste and abilities of Mr. Jerningham. With respect to this little poem, it will therefore be sufficient to observe, that in delicacy of stile and sentiment, it is not inferior to any of his former compositions.

21. *A Birth-day Offering to a Young Lady from her Lover.* 4to. Pr. 6d. Doddsley.

The Jews upon certain occasions were ordered by the Levitical law to bring a lamb for a burnt-offering : but when they could not afford a lamb, to offer a pair of turtles. This birthday offering is an offering of the turtles.

22. *Female Friendship, or the Innocent Sufferer, a moral Novel.* Two Vols. Pr. 5s. sewed. Bell.

This work, if work it may be called, may be read with safety, if not with pleasure, for there is no immorality in it. The Innocent Sufferer is, indeed, extremely entitled to our compassion ; but she is not sufficiently discriminated from many other characters with whom she has either near or remote connections. In short, the characters in these volumes are so loosely marked, the adventures are so tiresome from the commonness of them, and the language is so inelegant, that we cannot venture to recommend them to readers of sentiment or taste. Those who devour books of this kind, without digesting them, may possibly be of another opinion : they may fall to with a good appetite to dishes which would turn our stomach. Such feeders have ideas too gross for a literary entertainment.

23. *The Prince of Salerno.* Pr. 3s. Robson:

The author of this novel seems to have heated his brain by the perusal of old Italian romances. The prince and princess of Salerno, brother and sister, are both going to be married to persons for whom they feel no inclination. Some corsairs landing near the castle, while preparations are making for the princess's marriage, carry her off. Her brother is dangerously wounded in her defence. They meet at last, however, after some fighting, in the seraglio of a Turkish bashaw. This bashaw falls in love with the princess, and the prince becomes enamoured with the sultana. After several clandestine interviews, and ingenious stratagems, the bashaw and his wife are divorced. They then, *all four*, embark for Italy : the Turks

renounce the Koran, and a *double marriage* brings the history to a conclusion.

24. *The History of Miss Harriot Montague. In Two Vols. Pr. 6s. Robson.*

We are strongly tempted to animadvert upon these volumes with some acrimony ; but, on second thoughts, we are of opinion, that by transcribing a few lines from the opening of the History of Miss Harriot Montague, we shall sufficiently acquaint the gentle reader with its *real merit*, without any critical efforts of our own to *guide* his judgment.

The history under consideration openeth in the following *curious*, but not *uncommon* manner :

' In that delightful season of the year, when nature throws forth all her hoard of charms, and puts to shame the weak efforts of art ; when the groves were adorned with verdure, the meads and gardens enamelled with flowers ; when the little warbling choiristers of the woods begin to make their nests in the thickest branches of the shady bowers ; in the reign of our late sovereign George I. there came to settle at a small village near Plymouth, a French gentleman and his lady, whose names were Le Montague : they left France, their native country, on account of their religion.'

Ex pede Herculeum—Reader, whoever thou art, if thou canst, after the perusal of the above transcribed lines, bring thyself to proceed through the whole history, thou wilt find—many, many passages, equally elegant and expressive, moral and entertaining.

25. *The Portrait of human Life. Two Vols. Pr. 5s. sewed. Bell.*

These volumes contain several stories which have been already published in Magazines, and other periodical productions, and therefore cannot be entitled to much attention. There are, indeed, some books of this kind which may be admitted into the politest library without disgracing it ; but we do not think that the compiler of the sheets before us has made a happy selection ; a *fair* selection he certainly has not ; for he has taken the liberty to re-publish some of Marmon- tel's Moral Tales, which have been read over and over by every reader of sentiment and taste.

26. *The fortunate Blue-Coat Boy. Two Vols. Pr. 6s. Cook.*

Mr. Benjamin Templeman, the hero of this history, is, very fortunately for him, indeed, distinguished among his *brether crugs* for singing anthems at Christ Church, by the widow

of a rich old wine-merchant, who had left her three hundred thousand pounds. That *pretty* fortune, (a jointure of fifty thousand pounds excepted) she bestows upon this youth of eighteen, who, after having had an affair with his nurse's daughter, promises to make the best of husbands from gratitude to the person who has made so *discreet* a choice. As this extraordinary history contains chiefly the insignificant transactions of the hospital, and the empty, very often illiberal, conversation of the nurse, the steward, the porter, the boys, the widow Gerall's servants, Jack the vintner, &c. &c. it cannot afford any entertainment to readers of a higher class.

27. *The History of Duelling. In two Parts. Containing the Origin, Progress, and present State of Duelling in France and England. Including many curious historical Anecdotes.* 8vo. Pr. 3s. Dilly.

Nothing but national vanity could suffer this apology for the most villainous of all barbarous customs to be published with impunity, especially if, as the editor says, the author serves in a respectable military corps in the present French king's household, called Mousquetaires, which, were we not afraid of the martinet critics, we would translate, gentlemen of the life-guards. An opportunity, however, to display the valour of the French nation at a time like the present, when it is so very questionable, was not to be resisted.

According to this writer, a fencing-school ought to be the seat of legislation, and its master the umpire of all differences in matters of honour, where no positive proofs of either side can be adduced, nothing being left to probability, examination, character, circumstances, or such evidences as are often decisive in a court of justice. The worthiest and bravest man in the kingdom must submit to have his throat cut by an expert assassin, his memory declared infamous by a common hangman, and his posterity divested of his estate and honours by barbarous laws, if his arm is not so strong, and his eye not so quick, as those of the butcher who attacks him. What exceeds all belief is, that those quarrels often sprung from the comparative ugliness of two little drabs, whom these heroes called their ladies or mistresses; and this savage custom is by this author dubbed the mirror of honour.

He brings the trial by combat or duel with the Franks out of Germany; but as the institution itself was but too well known in England, and is sufficiently explained in our histories, we shall not here shock the reader with any repetition of its particulars; only we are to observe, in general, that it is not of English original. Mention is made indeed in the English

lish history of a duel between two princes; but it was a duel of a generous humane kind; for it was intended to save an ocean of blood from being shed, by each venturing his own person against the other; and it was productive of a pacification, though neither was killed.

We must be of opinion, that some of the examples of duelling brought by our author have a very apocryphal cast. That between Gentram and Ingelger seems to be little more than the story of the famous Gunhilda, the English princess, who was married to the emperor Henry IV. and saved by her little page Minikin. Juvenal des Urins differs from Froissart and Monstrelet, as to the event of the duel between Carrouges and Le Gris; and we have seen the combat between Aubry and the Greyhound related among English adventures.

The practice of duelling, however laudable it was, according to this writer, received some modifications, and indeed checks; but our author gives us the canons of this practice of murder in the following words, which must serve to excite in the reader sentiments, at once, of contempt and horror.

‘The herald at arms proceeded on horseback to the door of the lists, summoned the challenger to appear before him, and then ordered the challenged to present himself; when he thus addressed them:

“Now listen, gentlemen, and all here present attend, to what our king commands should be strictly observed on these solemn occasions.

“I. It is forbidden all persons whatsoever, excepting those who are appointed guards of the lists, on the penalty of forfeiting life and fortune, to be armed.

“II. It is forbidden to appear on horseback; to gentlemen, on the penalty of losing the horse; to plebeians, under that of losing an ear.

“III. It is forbidden to all persons whatsoever, excepting those especially appointed, to obtrude themselves into the lists, on the penalty of losing life and fortune.

“IV. It is forbidden to sit on any bench, form, or even on the ground, on the penalty of losing a hand.

“V. It is forbidden to cough, spit, speak, or make any sign whatsoever on pain of death.”

‘After the recital of these prohibitions, the combatants were to swear that they had no charms or witchcraft about them.’

One of the chief inducements of this writer in this publication is, to shew that the French were more expert in this barbarous exercise than the English; and among other instances he gives us one of a national duel between French and English

nobility, in which the latter were defeated. He does not, however, consider that of the thirty English noblemen here mentioned, four and twenty of them at least were Frenchmen, though subjects to the king of England. The like may be said of his other Englishmen whom the French worsted in combats. These, however, were not the men who drew the long-bows in the fields of Cressy, Poitiers, and Agincourt, and with the odds of four Frenchmen against one Englishman gained those glorious battles.

The rest of the historical part of this publication is to be found in the common-place histories of the times; and the author's conclusive reflections in praise of duelling entitle him to the discipline of Bedlam, rather than of criticism. An extract in favour of duelling from Mandeville, who was professedly a paradoxical writer; the well known combat between Bruce and Sackville; and the duelling scene in the *Conscious Lovers*, close this flimsy, yet amusing entertainment, the latter part of which seems to have been dished up by the editor.

28. *Clio: or, a Discourse on Taste. Addressed to a young Lady.*
By I. U. *The second Edition, with large Additions.* 8vo. Pr.
2s. 6d. sewed. Davies.

We have reviewed the first edition of this work*; and after animadverting upon a few absurdities both of expression and sentiment, which have been faithfully preserved in this edition, we gave the work, with all its imperfections, a gentle dismissal. To this edition is added a dialogue containing reflections on the influence the Christian religion naturally has on the fine arts, the result of which is as follows: 'There are (says the author) in the soul original sentiments, which, when man has leisure to turn his attention to them, form his distinguishing character, his genuine taste and judgment: these sentiments, together with the elegant arts they give rise to, and his obstinate affectation of worth and dignity, all discover illustrious marks of regal grandeur in the soul: this beloved grandeur we would fain assume in this life, for present passion naturally seeks present enjoyment; and while we are delighted with the sublime idea of human nature, we fondly desire that liberty which is the birthright of innocence: but to confound and humble us, human corruption attends forever, and scourges man back into vile subjection, with the terrors of anarchy, confusion, murders, and insecurity: Society and laws are not the effects of choice, but of bitter necessity, that never suf-

* See Vol. XXIII. p. 422.

ferred any people to remain in a state of freedom, where they had any possessions to be coveted : the stern decree of bondage, along with the inclemencies of life, and its variety of wants and miseries, inform us in the language of the Almighty, that we are ruined, guilty, and condemned ; consequently, that our pride and opposition to subjection, are presumption, rebellion, and sin. The heathen religion, which allowed the reality of human rectitude and virtue, and appropriated the enthusiastic views to this life, gave room to genius to work miracles in free states, where the grandeur of human nature became a principle of action. But Christianity turns our sublime views from this world to their proper scene, to a future life, and confines the flight and heroism of the mind to devotion, fortitude in suffering, patience, and to a noble conquest of the passions.'

These reflections are certainly both very proper and very pious ; but we are afraid that the author has taken some premises for granted, that remain to be proved. He supposes, for instance, that in statuary and painting Christians have no prospect of equalling the heathens ; and he thinks that tragedy will never appear in splendor, where men's ideas of human worth and merit are formed from genuine Christianity.

These are propositions that we are afraid will not be readily admitted by the admirers of Raphael, Poussin, Michael Angelo, and other great masters of the pencil and chisel. Why ought passion and pride to be excluded from Christian paintings ? Can heathen mythology, in its sublimest conceptions, furnish a subject like the Transfiguration ; or what discovery in Greek or Roman history is equal to that of Joseph and his brethren ? Not to mention many French tragedies written upon Christian plans, has not our own Shakespeare, in many places, ennobled his drama from the Christian religion ?

29. *A Soldier's Journal, containing a particular Description of the several Descents on the Coast of France last War ; with an entertaining Account of the Islands of Guadaloupe, Dominique, &c. And also of the Isles of Wight and Jersey. To which are annexed, Observations on the present State of the Army of Great-Britain.* 12mo. Pr. 2s. Dilly.

This publication bears strong evidences of its being written by a common soldier, who by his great merit and services abroad and at home, had the honour of being raised to the degree of a corporal. Like other great heroes, he appears to be well acquainted with tactics, the disposition and encampment of an army, and the military manœuvres both offensive and defensive. In short, that part of his performance is extremely well

well adapted to the perusal of every common soldier, who, to speak in serjeant Kite's language, hopes some time or other to purchase by his services a general's-baron.

His descriptions of the islands he visited, agree extremely well with the most authentic accounts that were published during the last war; and we believe that they are more faithful than those of some who affect a far higher degree both in the literary and military world. His description of the produce of Guadaloupe, so far as we can judge, are not only genuine, but curious and instructive to a British American, or West-India planter.

• The cocoa-tree also flourishes here. It is much like our birch tree; and I was informed by some of the French planters, that on the first settling of the island, this tree was brought from Cayenne, but after they had been here some time, the settlers found some native cocoa-trees, which produced a larger and fuller fruit, and are much superior to those brought from the island of Cayenne.

• The cocoa fruit grows on the trunk of the tree, and the largest branches; it is in shape like a small melon; upon opening it you frequently find forty or fifty nuts, much like a large almond, both in shape and colour.

• This cocoa is gathered from November till June; when brought home, they lay it abroad on boards, and put some large plantain or banana leaves, both under and over the fruit: then some boards are put upon it, with a heavy weight over all, which presses from it a watry substance, which is given to the nogs. After thoroughly pressed, it is laid abroad on bricks before the house, where it is often turned, and afterwards put over a fire in an iron pot, which separates the shell; then it is again put over a fire, and soon grows soft, when it is taken out, made into any form they think proper, and baked.

• Thus by such a simple operation is made that valuable commodity chocolate, generally sold there at six-pence per pound. The shell which comes off the small fruit is called cocoa, and is of some use and value.

• Near Marigotte, in the quarter of Cables-terre, I found some small plantations of cinnamon. The most considerable one, was about one hundred and fifty yards square, and which belonged to one monsieur Dabrois; he informed me, that he had the plant from the island of Ceylon in the East-Indies; and that which I saw growing was of three years growth; that he had raised it all from a few score plants; and from stripping some few branches, he thought it no ways inferior to what is brought from the East-Indies. It flourished extremely well; and as the gentleman had been many years in the East-Indies,

Indies, he knew well how to manage it. He said, he would send a sample of the cinnamon to Europe the next year, and hoped that the growth of it would be encouraged. What pity! to give up an island to France, which, by all appearance, had it been kept in our possession, and the growth of cinnamon encouraged, in a few years, without a doubt, this island alone would have produced a sufficiency for Great Britain and her colonies; and by that means have prevented large sums from going annually to the Dutch. But some statesmen care nothing for their own country.'

Our corporal writes in the character not only of a traveller and a soldier, but of a politician. He condemns the late peace-makers for giving up Guadaloupe and Martinico. 'Surely (says he) farmers, cobblers, and private soldiers, would not have acted so weakly and so unworthily, or so void either of knowledge or of shame, as did our noble peace-making politicians.' His history of the same, and other islands, is extremely entertaining; and as they seem to be genuine, they may be of no small service to future naturalists.

This soldier's observations upon the army of Great Britain, and the hardships which the common soldiers lie under at present from the smallness of their pay, claim the attention of every humane and benevolent member of our government and legislature.

To conclude: we recommend our soldier's journal to the notice of the public; and own that upon perusing it, we met both with amusement and information.

30. *A Chronological Series of Engravers, from the Invention of the Art to the Beginning of the present Century.* 8vo. Pr. 3s. Cadell.

This publication is intended to assist the collector of prints in his arrangement of them, and to trace the art of engraving from its source. It contains three large plates, exhibiting the different marks of engravers, to the number of 727, prince Rupert, the inventor of mezzotinto, being the last. The collection carries with it evident marks of hurry and confusion, but may be useful to the lovers of that species of virtue.

31. *Oratio Anniversaria a Gulielmo Harveio instituta in Theatro Collegii Medicorum Londinensium, Habita Feste Sanctæ Lucæ,* Oct. 18, A. D. 1769. 4to. Pr. 1s. White.

So many members of the College of Physicians have attempted to display their abilities in composing the anniversary oration, that nothing new or interesting can be expected on the subject. The style and language of this performance, however,

are abundantly classical, and the orator's observations in many places sensible and just; though we cannot admit his account of the facility of procuring degrees in other universities, if by *alienas academias*, page 10, he means all other universities except those of Oxford and Cambridge. It is well known that some of the greatest ornaments of the profession have been bred at other seminaries of learning; and it is no less certain that several have been received into the College of Physicians at London in particular, who can claim no great pre-eminence in point of knowledge; and therefore if the author has not borrowed the subject of his satire from the too great lenity of the learned body last mentioned, we know not from what other quarter he could be supplied with matter for his splenetic description.

‘Alia jam nunc res agitur: apud alienas academias brevius fit ad medicinam iter; servi iterum in medicorum numerum sese insinuant, non qui apud Athenas septem annos studiis dedere, sed qui ex tabernis sunt & ex officinis effusi. Jam patet janua pharmacopolarum tironibus, chirurgis maritimis, & masculis obstetricibus, eis plerumque qui ne fando auditi, nedum ullius professoris oculis unquam conspecti fuerint. Indignum facinus! Quid enim inhonestius? quid audacius, quid injuriosius reipublicæ concipi possit, quam imperitos & illiteratos homines medicinæ gradibus per tabellarios ornari, & in eam professionem furtim intrudi, quibus concedendæ sunt populi salus civiumque vitæ? Sed, proh dolor! ad eam temporum infelicitatem nos reservari videmur, quibus omnia complananda sunt & coæquanda, omnes modestiæ limites transiliendi, propter speciosos pro libertate clamores, a libertate veruntamen alienissimos.’

However justly the author here inveighs against the admission of servants and apothecaries' apprentices into the London College, (for we cannot conceive such a fact to have taken place in any other) it is certainly injurious to mingle gentlemen, such as surgeons and men-midwives of regular education, with such a motly group.

The description of the late squabbles in the College is far from being void of classical elegance.

‘Inter hos mobiliū quiritium tumultus, huic nostro inermi domicilio bellum indicitur. Audite collegæ—quæ neque taceri, neque pro dignitate rei dici possunt. Ex Vulcani adytis in Apollinis castra irrumpendum est. Aspicite—præest Faber Ferrarius, uncum dextrâ vibrans durumque malleum; domus hæc oppugnatur, fores pessundantur, claustrâ evelluntur, repagula perfringuntur, fenestræ conquassantur. Hostes introeunt, accumbunt, cavillantur, rixantur, criminantur, elabuntur,

tar. O præclaram victoriam de postibus, de foribus, de pef-
fulis, de fenestris reportatam! Ipsi mehercule suis victoriis
sunt victi.'

To this Oration is subjoined, by the same author, a short
Latin poem, intituled, *Meadus*, wrote in commemoration of Dr.
Mead, which shews the poetical talents of the author to be not
inconsiderable, as will appear from the following quotation.

' Usque adeone premunt ingrata silentia vates?
Clauditur obscuro Meadus sine laude sepulchro,
Deliciæ, patriæque decus, columenque Britannæ?
Si mihi Musa daret locupletem in carmina venam,
Urbanos mores, generosæque pectora, & artes,
Famamque ingentis medici super æthera ferrem.
Sed tamen aggredior cantare, utcunque minuto
Pectine sollicitans citharam, timidisque secutus
Passibus errantem faustis regionibus umbram.

' Te testem, O Hygieia, voco; tu nempe videbas,
Tu—quoties *Morbum* prostraverat ille rebellem;
Seu celer insultu ægrotos, tardusve petivit
Insidiis: Timor huic, Pallorque, & nubila Cura
Addunt se comites, qui vix traxisse videntur
Languidulos artus; quin, Meadus ut arduus instat,
Præcipitant, sedesque suas, Erebumque revisunt.

' Heu perit ante alios dilectus Apolline natos,
Herbarumque potens, ægrotique arbiter orbis!
Cui Deus ipse suas lætus donaverat artes,
Eloquium, auguriumque sagax, usumque medendi.
Hujus erat morbos meminisse fideliter, hujus
Percurrisse animo veterum monumenta virorum,
Et medicæ complecti armamentaria gentis.
Ecquis erit posthæc, qui pellat acerba venena,
Qui pestem avertat, solis lunæque dolores
Qui regat imperio, morborum temperet æstus,
Et spoliât sævis invisum dentibus Orcum?
Non magis Alcides, odiis Junonis iniquæ
Pressus, terrores infernis incutit oris;
Horrescit refugitque nigrantis janitor aula
Cerberus, & triplici trepidans obmutuit ore:
Pluto tartareas mortalem invadere sedes
Vidit, & ex imo tremefecit lurida regna.

' Hunc gemit Eridanus, qui flumina vortice torquet,
Sequana amica luto, & Thamesis pater omnibus undis:
Iis adest fundens lacrymas, sociasque querelas,
Numinaque obducto Batavum squalentia cæno.

Hunc Diabeta timet, jecoris novus incola ; & Hydrops
 Pallidus ore, frequens spirando, turgidus alvæ ;
 Et Rabies patiens sitis, indignataque lymphas,
 Hunc orant querulæ matres, ad pectora natos
 Pressantes, ægri generis sarcire ruinas,
 Eripis instanti pavitantem morte puellam,
 Deformemque notis urentibus ; unde decorem
 Amissum timet & laceri fastidia vultus :
 Semianimemque patris revocas in dulcia natum
 Oscula, sustentasque domum, dubiosque penates,
 Immemorem facti me nulla redarguet hora,
 Luctantem me febra serâ, delira loquentem,
 Frigida prætentâ rapientem pocula dextrâ ;
 Errantes quanto sensus demulsi amoris
 Meadus, & O ! quantâ lecto defixus inhæsit
 Sedulitate meo, salientes impete pulsus
 Contingit teneris digitis, stabilitque ruentem
 Colloquio mentem, gratis simul ille medelis
 Sublapsas retrahit vires, animamque fugacem.*

32. *The Scripture Doctrine of Grace. By the Rev. John Andrews, LL. B. Vicar of Marden in Kent, and Chaplain to his Grace the Duke of Dorset. 12mo. Pr. 3s. Dilly.*

'This work was originally written in answer to a treatise on the same subject by the bishop of Gloucester. In this edition several alterations are made, some new observations are added, the quotations from the learned languages are translated, and the whole is so much improved, that the author hopes, 'it may now go forth into the world as a general defence of the doctrine of grace, and be read as a practical treatise on that subject.'

Our readers will perceive what system of opinions this author embraces, by the following representation of human nature :

'From the fall, as from a spring, or fountain-head, are derived all the bitter waters of sin, which universally poison and corrupt mankind : so that all the sons of men have it inherent in their very constitution. The evil and poisonous infection of this mortal disease runs through the whole circle of human nature ; it extends to every individual, and worketh certain destruction and death. None escape the contagion of sin, which was derived into us from our first parents, and which corrupts and blinds our reason, depraves our wills, disorders our passions, insatuates the whole man, and *causes* us to rebel against the Almighty, and every moment of our lives to violate his holy and righteous law.'

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We readily join with our author in his animadversions on the wickedness of mankind, and the pernicious consequence of sin; but with respect to the constitution of human nature, and the effects of the fall, we entertain very different ideas. We see no necessity for supposing, that our reason is naturally corrupted, and our wills depraved, because we are guilty of sin: Adam disobeyed, before any infection could possibly take place. Nothing contributes more to extinguish virtue in the breast of man, than degrading and odious pictures of the species. When men, says a very sensible writer, are persuaded that they are naturally knaves, a noble incentive to virtue is extinguished, that which arises from a consciousness of their being formed with dispositions and abilities capable of performing great and laudable actions. Instead of growing better, they tamely grow worse, and gradually become vicious, merely through a persuasion that they come into the world under a moral imbecility, and that 'none can escape the contagion of sin.' Writers who inculcate these notions, may pretend self-abasement; but this is not to abase ourselves, for our own personal transgressions, but to vilify the work of our Creator, from whom alone we derive all the powers and faculties we possess.

We shall not detain our readers any longer on this article. We do not apprehend that we should agree with Mr. Andrews in his notions of grace, justification, and the like; and therefore we shall prudently follow his example, that is, 'wave the controversy.'

23. *Reflections on the modern but unchristian Practice of Inoculation, or Inoculating the Small-pox, tried by Scripture Doctrines and Precepts, and proved to be contrary to the revealed Will of God, &c. &c. &c. Pr. 6d. Keith,*

The reasons which this writer advances against inoculation are such as these: that the practice was originally introduced by Turks and pagans; that it is repugnant to the whole current of scripture; that it is an attempt to invade the power and prerogative of God, and subvert his decrees; that it is an impious distrust of his providence, and has a natural tendency to support the kingdom and interest of Satan, by removing from the minds of men the serious thoughts of death, and an eternal world.—'The Christian, he says, who is inoculated for the small-pox, acts as a sovereign; he is determined to have it, and have it he will; whether ever God designed he should, or not, that he does not regard; yea, and he will have it just when he pleases too; he will not wait to see whether God will send

send it or not : no, no, it is that he is afraid of; he dares not trust God to send it, lest he should die of it; he hath safer means, as he thinks, to make use of, than to trust God with such an affair as this. If he doth not speak this in words, his practice speaks it aloud. There is an awful scripture which I would leave to the serious consideration of all such persons; it is ushered in with a *Thus saith the Lord*,—*Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.* Jer. xvii. 5.

The rest of this pamphlet is written in the same strain. The author produces a great number of passages from the scriptures, which, like this quotation from Jeremiah, are nothing to the purpose. We know very well, that it is our duty to put our trust in Divine Providence; but at the same time we ought to know, that to neglect the proper means of escaping the dangers which surround us, is not faith, but an unwarrantable presumption.

34. *Useful Remarks on some proposed Alterations in our Liturgy. A Word to the Quakers, on their Epistle at the Yearly Meeting, 1769. With a Defence of the Author, and his Book Enthusiasm detected, defeated.* By Samuel Roe, M. A. Vicar of Stotfold, in Bedfordshire. 8vo. Pr. 6d. Crowder.

The alterations to which Mr. Roe alludes in his title-page, are contained in a late work, intitled, A New and Correct Edition of the Book of Common Prayer *. The principal remark which he has made upon that performance is, that the author falls into enthusiasm, when he directs us to pray for the effusion and inspiration of the Holy Spirit. He thinks, that when our Saviour says, *our heavenly Father will give the Holy Spirit to them that ask him*, we are to understand the word *Spirit* in a figurative sense, implying only the effects of the Holy Spirit, or the *good things* revealed in the gospel. These words occur Luke xi. 13. and for this interpretation he refers us to the parallel passage in St. Matt. vii. 11.

To these Remarks he has subjoined a letter to the quakers, in which he advises them to read the scriptures, to leave off their meetings, to repent, to be baptized, &c. and a defence of his book, intitled, *Enthusiasm Detected*, against the censures of the Monthly Reviewers.

* See Vol. xxvi. p. 281.

THE CRITICAL REVIEW.

For the Month of *March*, 1770.

ARTICLE I.

Sermons on several Occasions. By Thomas Ashton, D. D. Rector of St. Botolph, Bishopsgate, Fellow of Eton-College, and late Preacher to the honourable Society of Lincoln's-Inn. 8vo. Pr. 6s. Whifton.

FEW sermons have been published for some years past, which have been worth reading. Many pious and well-meaning writers have, indeed, produced a considerable number of good, plain, practical discourses; but their works have been of less importance to the cause of virtue and religion, than the authors have been willing to suppose. We have long since had a superabundant store of practical sermons. The writers in this department, from the days of Tillotson to those of Sherlock, have, in some measure, exhausted every subject; and we have no occasion at present for sermons, which have nothing to recommend them besides their piety.

Writers do not sufficiently consider the difference between preaching and publishing. In the former case, plain orthodox instruction may be thought sufficient; and, if delivered with some degree of dignity and energy, may be received with applause. The audience may be composed of persons whose understandings are not adapted to the comprehension of learned or ingenious compositions. But when an author offers his productions to the world, he no longer addresses himself to the vulgar, but to men of letters, to persons of reading and taste, for such people are the only purchasers of books; and

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if his compositions are not distinguished by novelty of sentiment, force of reasoning, or elegance of language, they will soon be thrown aside as useless, and deservedly condemned to oblivion.

The discourses which are now before us are upon subjects which have been repeatedly discussed; but we will venture to assert, that they will be read with pleasure by every person of taste and discernment. They abound with a great variety of just, striking, and important reflections, conveyed in clear, correct, and nervous language.

The subject of the first discourse is God's Providence displayed in the suppression of popular tumults. This was preached in 1746, on the day of thanksgiving for the suppression of the late rebellion.

In the second, which was preached at St. Paul's before the Sons of the Clergy, in 1753, the author earnestly and pathetically recommends the distressed families of gospel-ministers to the benevolence of the public.

In the third, which was preached before the governors of the Middlesex-Hospital, he observes, that a propensity to pleasure is an obstacle to charity; first, as it indisposes the mind from attending to cases of compassion; and secondly, as it takes away the power of relieving them: or, that a dissipation of thought, which results from a round of vanity and imaginary joy, takes off our attention from matters of real concern; and the long train of expences, into which it unavoidably hurries us, cuts off our ability of supplying the natural wants of others, by creating an endless number of chimerical necessities to ourselves.

In the fourth, which was preached in pursuance of the will of Mr. John Hutchins, Dr. Ashton endeavours to remove some objections which have been urged against the established Liturgy.

The fifth and sixth were preached on days appointed for fasting and humiliation.—In the latter, he admirably describes and distinguishes a formal, and an acceptable fast.

The seventh is a charity sermon, preached at St. Bride's in Easter-week, 1761, before the lord-mayor, aldermen, and governors of the several hospitals of the city of London.

The eighth, on the subject of Christian instruction, was preached at the yearly meeting of the children educated in the charity-schools, in and near the metropolis.

The ninth was preached at St. Margaret's, Westminster, on the 30th of January, 1761.—The subject of this discourse is, Division an eventual consequence of Christ's religion.

The tenth and eleventh are calculated to shew, that true religion is a reasonable service.—In the latter, the author takes occasion to consider the case of Abraham, as represented by Chubb. And having exposed the sophistry of that writer, he concludes with observing, ‘ That any *seeming difficulty* in the divine commands is no *just reason* for *withdrawing* our obedience ; but that the obligation which binds most in nature, and stands foremost as most fit and right in all morality, is to *walk humbly with our God.*’

In the twelfth discourse he shews, that religion is the best security against the delusions of sin ; in the thirteenth, that sudden prosperity is fatal to religion ; in the fourteenth, that the sinner’s hope of impunity is groundless ; in the fifteenth, that reflection on past errors is the ground of future caution ; and in the sixteenth, that the Christian hope is founded on argument : or, that the expectation of future happiness does not rest upon slight and groundless presumptions, but is built upon rational and certain principles, deduced from strong and convincing proofs.

The design of the seventeenth sermon is to shew, that Isaiah’s prophecy—‘ A virgin shall conceive and bear a son,’—was *literally* accomplished in our Saviour.—In explaining this prophecy, Dr. Ashton observes, as others have done, that the prophet, ch. vii. 13, turns abruptly to the whole house of David ; and says, ‘ A virgin shall conceive, and bear a son ; butter and honey shall he eat.’ That is, ‘ Till you see this wonder performed, you may rest assured, that *plenty shall remain in your land.*’—But does not our interpreter, in this place, forget the Babylonian captivity, or is the devastation of the whole country by Nebuchadnezzar, within 200 years after this occurrence, a matter of no consideration ? The author adds, as a paraphrase on the text,—‘ As to the present fear which the Lord hath declared shall not take effect, my infant shall not be able to distinguish between good and evil before that shall be wiped away and be no more.’ And this account of the transaction will free us, he thinks, from all the absurdities which have been fixed upon another account, for which the prophet is no more answerable than any man is to another, who either willingly, or otherwise, mistakes his meaning.—The critical reader may, possibly, find some observations on this prophecy worth his notice, in our Review for May 1767, and November 1768.

In the eighteenth sermon, the author shews, wherein true liberty consists, or in what sense the knowledge of the truth may be said to make a man free. In the nineteenth, he considers prayer as an antidote against temptation ; and in the

twentieth, he makes some observations on the parable of the rich man and Lazarus.

The following extract from this discourse may serve as a specimen of our author's lively imagination and expressive language.

' Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things. But now he is comforted, and thou art tormented.

' This sentence, I need not tell you, is taken out of one of the most striking parables of the gospel. The parable is addressed by our blessed Lord to the Pharisees, whose character in it is, that they loved money, but neglected the proper use of it.

' The very end and design of this parable, therefore is, to teach those who abound in wealth in what manner they ought to apply some part of it, at least, by shewing them what will be the dreadful, the unavoidable, and the irreversible consequence of misapplying it.

' Whoever supposes it to be a rude undistinguishing satire upon those who are possessed of large estates, is mistaken, both in the disposition of the blessed Author of this instruction, and in the intent of the instruction itself; which is plainly calculated, not as an insult upon men of great fortunes, but as an admonition to those who have great fortunes indeed, but little minds, to enlarge their hearts with their estates.

' Let men be as rich as they will, provided their humanity and benevolence bear a just proportion to their wealth. It is a notion as wild as it is uncharitable, to fancy that it is literally impossible for a rich man to enter into the kingdom of heaven. The rich man here condemned, is condemned for his luxury and inhumanity; but if there be others as rich as, but more humane and charitable than, he was, we may be assured that such men are as far from this man's condemnation, as they have been from his character.

' I will give you some account of this man, as it may be collected from this representation of him in the gospel, that, by avoiding his conduct, you may avoid his punishment. He was rich—by inheritance is not said, or by his own acquisition—probably by both, for we find that he had five brethren, who are all represented as in the same case with himself. But by which soever of these ways he became rich—there is yet no harm done; if by his own industry, the man was to be commended; if by descent—who can blame him?

' But he lived and dressed with state and delicacy; he was clothed in purple and fine linen, and fared sumptuously—
and

and this not occasionally and by accident, but it was his manner and custom of life—he did it every day.

‘ In this perhaps you may think he carried the matter too far; an interval now and then of fasting and sackcloth might have happily interrupted the luxury of his table, and the elegance of his dress. However, even this will admit of some excuse; it contributed to the circulation of money. The tradesman probably was the better, and the man himself, if he did it upon that consideration, possibly, not much worse.

‘ But there was an object of charity who lay at his door; his name was Lazarus, and his condition corresponded with his name. He had no patron but Providence. This man, poor and helpless, and full of ulcers, lay at the rich man’s door. He could hardly be a stranger to his misery and necessity—we are assured, from the sequel of the story, that he was not; for as soon as he saw him, but afar off in another place, where it was more convenient for him to be acquainted with him, he knew him at first sight—he lost no time in seeking his acquaintance—he cried out, “Father Abraham, send Lazarus.”

‘ This very Lazarus is now begging to be fed—with what? not with the sumptuous dishes that adorned his board—of these, ’tis likely, he hardly knew the names! not with the food which regaled the haughty master—nor even with the fragments which surfeited his pampered servants—but with the crumbs which fell from the rich man’s table! This was no sturdy beggar; nothing could be more modest than this request. His modesty, however, had as little effect as his poverty or his wounds; neither the lord nor his retinue supplied him with any relief, or so much as recommended him to an infirmary. Nay more—the very dogs came and licked his wounds! was this, by an office of tenderness, to reproach the hard heartedness of their master, or, in imitation of his inhumanity, to fall upon him as their prey?

‘ Worn out at last with poverty and pain, he sunk into that sure refuge of the miserable, where the wicked cease from troubling, where the weary be at rest—he died—and, by the silence of the historian, we may fairly suppose, was thrown aside without any other care, than what was convenient for the ease of those who survived him. So inhuman a disposition, as this conduct towards Lazarus discovered in this rich man, would have been inexcusable in a heathen; doubly so in one who lived under a written law of God. For this man is supposed to have been a son of Abraham, a Jew, subject consequently to the force and penalty of a statute which he acknowledged to be divine, by which it was ex-

preſſly enacted, Deut. xv. 7, 8, "If there be among you a poor man, of one of thy brethren, within any of thy gates, in the land which the Lord thy God giveth thee, thou ſhalt not harden thine heart, nor ſhut thine hand againſt thy poor brother. But thou ſhalt open thine hand wide unto him, and ſhalt ſurely lend him ſufficient for his need in that which he wanteth."

' By this inſtitute, you ſee, the poor amongſt the Jews became an eſſential part of their retinue to the rich. They came recommended by God, who declared that they ſhould never ceaſe out of the land; that the reciprocal duties of charity and humility, of benevolence, on both ſides, might be kept up for ever—therefore I command thee, ſaying, "Thou ſhalt open thine hand wide unto thy brother, to thy poor and to thy needy in thy land." The poor, under this oeconomy, had as good a right to what the rich could conveniently ſpare, as he himſelf could have to what he could properly enjoy.

' This right the rich man in the parable withheld—he ſacrificed to his vanity, the health, the eaſe, the life of the poor—the curſe of him that was ready to periſh came upon him—and all his wealth could not retrieve from, perhaps haſtened him to, the grave. Thither let us follow him. The ſame pomp which gave the colour to his life, attended his exit alſo; for the rich man died, and was buried. In this too he was diſtinguiſhed from Lazarus. Here no expence was wanting, to repreſent the inexpressible concern of the perſon who ſucceeded him in his eſtates, who was undoubtedly too much affected to attend to any thing but the will of the deceased. Nor could there be wanting ſome friendly prieſt to dreſs out the funeral oration, ſome favorite poet to adorn the monumental braſs with a long catalogue of all his virtues, particularly his benevolence and his bounty.

' Here was an end of the poor man's patience, and of the rich man's pleaſure. God took the poor man firſt, to remove him from the inconvenience of the preſent life. To the rich man he gave longer time, that he might not want opportunity to ſhake off his attachment to this, and prepare himſelf for the account to be given in another life.

' You have heard what happened to them here; our bleſſed Lord has been pleaſed to draw the curtain, and ſhew us them in very different circumſtances hereafter. After he was dead, the poor man was carried by angels—the hoſt of heaven were ſtationed to receive him, and to bear him on joyful wings to the place which had been prepared for him—they carried him to Abraham's boſom. The father of the faithful,

ful, moved with compassion at the long sorrows of his son, received him into his bosom. He whom we saw cast out at the rich man's door, is now placed nearest to the king, at the marriage-feast of his son. He who had imitated Abraham's faith, was now partaking the reward of Abraham.

' With the rich man too, the scene was changed. Instead of being cloathed with purple and fine linen, he is exposed naked to the flames. Instead of faring sumptuously, he consumes with drought; if Lazarus begged in vain for crumbs of meat, so does he now for one drop of water. In hell he lift up his eyes, being in torments. And to increase his torment, at a distance, and in a happier place, the first object he knows is Lazarus. That Lazarus who was not admitted to partake with his dogs, is now feasting with angels and with Abraham. Unhappy man! Not one of thy purple friends, not one of thy haughty family, not one of thy numerous servants, to attend thee now. What wretched company hast thou kept on earth, that thou art not able to find out one of them in heaven? Too just judgment of an avenging God, to make thee beg relief of the very wretch to whom thou hadst denied it! to make thee ask in vain as he did! "Send Lazarus, father Abraham, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame."

' To be sunk down from plenty to absolute want, from the highest pomp to the most abject beggary; to see those who were lately dependent upon you exalted in an instant above you, and yourself reduced to a state of dependance upon them; would raise a hard struggle even in a good mind, and prove an insupportable trial to a bad one.

' To be reduced by your misery to ask for help, to be condemned for your punishment to be refused it! Yet this hard case is the rich man's case; he is forced to seek for succour of the last person in the world to whom he would chuse to be obliged, and has the mortification not to succeed in his request. For what says Abraham? "Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things—but now he is comforted, and thou art tormented."

' Is prosperity then a crime, and is a man to be punished in the next world, merely because he is prosperous in this? or are the sufferings of one man to be placed to the account of another? and am I to be condemned because you are unfortunate? Neither. Prosperity is then only culpable, when it is unsocial and selfish; and we are then only accountable

for the misfortunes of others, when we withhold the relief which they want, and we can give.

'This was the crime of the person before us; this was his condemnation: not simply because he had received his good things in his life-time, but because he rioted in them without any thought of the next. Not because Lazarus had his evil things, but because his evils were increased by the closeness of this man's hand and the hardness of his heart.'

The twenty-first is a Latin sermon, on Matt. x. 34, preached at Cambridge, in 1759.—At the conclusion the author has subjoined a prayer, which he sometimes used before his sermon. This is a sensible and animated composition; much superior to the cold and insipid forms which we have frequently heard on the same occasion.

About ten of these discourses, or perhaps more, were separately published, soon after the occasions on which they were delivered. The rest make their first appearance in the present edition.

II. *A Critical Commentary on Archbishop Secker's Letter to the Right Honourable Horatio Walpole, concerning Bishops in America, 8vo. Pr. 1s. 6d. Dilly.*

THE late archbishop of Canterbury, among other instances of his zeal for the support of ecclesiastical discipline, took some pains to promote the scheme for establishing bishops in our American colonies. He recommended this point, soon after his advancement to the see of Oxford, in a sermon which he preached before the Society for the Propagation of the Gospel in Foreign Parts; and continued to make it an object of his wishes to the hour of his death, as appears by his order for the publication of his letter to Mr. Walpole. The use and expedience of such an establishment has, however, been much disputed. The author of this Commentary, who appears to be no contemptible judge, treats it as an unseasonable, and a mischievous project.

Before he proceeds to examine his grace's letter, he takes notice of two or three circumstances relative to the occasion on which it was written, the time when, and the reason why it was published.

'Mr. Walpole's letter, says he, we are informed by an advertisement, prefixed to the bishop's, was written in the year 1750, to the late Dr. Sherlock, then bishop of London. It does

does not appear that bishop Sherlock gave any answer to it, either by word or writing. Bishop Secker indeed supposes, "that if my lord of London had ever conversed with Mr. Walpole on the subject, since he received Mr. Walpole's letter, he had doubtless said every thing material by way of reply;" yet nothing of this sort appears, and as nothing in writing by way of answer from Dr. Sherlock to Mr. Walpole was known to Dr. Secker, the more probable supposition is, that bishop Sherlock, convinced by Mr. Walpole's letter of the danger, the folly, or at least of the inexpediency of the project, made no reply at all.

But the moment it is communicated to Dr. Secker, he eagerly seizes the opportunity, and attempts to answer the statesman's objections; very little, one would think, to that gentleman's satisfaction, who from the beginning of the year 1751, to the day of his death, seems to have let this letter lie quietly by him, as other schemes might do with other ministers of state, who should be in no disposition to be amused with the visionary proposals of weak or designing projectors.

But since his grace's executors, in compliance with his fiat of May 25, 1759, have thought fit to revive this letter, may we not ask, What is become of Mr. Walpole's letter to bishop Sherlock? That Dr. Secker, and consequently his executors, had it in their power to publish Mr. Walpole's letter is very probable. If any circumstances made it either impracticable or improper to publish that letter, candor and common justice required, that this answer to it should have been suppressed for the same length of time. If the public had any claim upon archbishop Secker for his sentiments concerning American bishops, they had likewise a right to the whole process which drew those sentiments from him. Mr. Walpole's letter might have objections in it, which archbishop Secker did not think proper to touch, and his grace could not be uninformed, that to publish answers to treatises, which they who should judge between the parties have no possible means of consulting, has always been a standing and a very reasonable prejudice against the fairness and impartiality of the answerers.

As Mr. Walpole's letter is thus withheld, we can only conjecture, that it might be occasioned by some previous conversation between himself and the bishop of London, concerning bishops in America. It is very unlikely Mr. Walpole should begin the subject. Ministers of state were then said to be particularly cautious of giving offence to the colonists, and these, they could not but know, had no predilection for episcopacy.

curacy. The colonists, on the other hand, who were members of the church of England, were more especially within the bishop of London's episcopal department. It was therefore natural enough for his lordship to propose an improvement of their religious condition. It was his peculiar business to remove, as far as he could, all obstacles to it, and consequently to answer Mr. Walpole's letter. He did not answer it. He plainly thought it unnecessary.

‘How then came this province to be turned over to the bishop of Oxford? If we look no farther than the advertisement before the pamphlet, there is some appearance of a reason for it. We are there informed, that Mr. Walpole's letter was communicated to bishop Secker, by the bishop of London. And hence it might seem, that the bishop of London, having either less leisure, or less ability, left Mr. Walpole in the hands of his brother of Oxford. But in the very first page of this answer, bishop Secker says, Mr. Walpole's letter was communicated to him by Mr. Walpole himself; nor does he seem to know any thing at all of the bishop of London's sentiments on the subject of that letter. It may therefore be surmised, that bishop Secker was set to work merely by his own alacrity in so good a cause.

‘There is little doubt but the editors of this letter think themselves well justified in executing his grace's order for printing it after his death, as well as in taking an early opportunity to do it. And yet, might they not have had a reasonable apology for demurring to that order at this particular juncture, when any attempt at religious innovations in our colonies, seems to be highly unreasonable?

‘At the 15th page of this letter, his grace moves a question, “Whether the appointment of bishops in the colonies, would not stir up dangerous uneasinesses abroad or at home?”

‘There is I think little doubt but that these uneasinesses had been represented to bishop Sherlock, by Mr. Walpole (who had very good opportunities of knowing) as the inevitable consequences of such an appointment.

‘But whatever of this kind might then be apprehended, archbishop Secker lived to see uneasinesses in the colonies of a very different nature from any that were dreamt of eighteen years ago: such indeed as might have suggested to him, that nothing could be more unreasonable, than the trying his favourite experiment at a time when every wise and good man, and every well-wisher to the peace and prosperity of his majesty's government, saw how necessary it was to avoid all occasions

sions of irritating the British colonies of America. His grace's arguments, in answer to the question abovementioned, whatever weight they might have in 1751, or even in 1759, are lighter than vanity itself, when applied to the state of things in 1768. And whoever peruses a tenth part of the pamphlets which have appeared, during the late altercations on colony-subjects, will easily perceive, that the publication of such a letter as this, in the midst of these jarrings, would be adding fuel to the flame. And yet the written order for the printing of it had laid by his grace, as appears, from 1759 to the time of his death, without one reflection of the very ill effects it might have when he was gone. And could his executors think of doing any honour to his grace's prudence, his charity, or his moderation, by exposing to the public his grace's earnestness for advancing his project, at the hazard of so much confusion as must have attended any attempt to execute it at that time?

After these and some other preliminary remarks, the author passes on to the contents of the letter.

There are two expedients, says the commentator, in use at present for furnishing the colonists of the church of England with ministers of their own communion; 1. By ordaining natives of America who come to England for that purpose. 2. By sending English ministers to the colonies from hence.

As to the first of these, Dr. Secker observes, that "sending their sons to so distant a climate must be very inconvenient and disagreeable, and taking the small-pox here is said to be peculiarly fatal to them," *i. e.* peculiarly to the persons who come here for orders. For when his grace mentions a little below, that, "their young men of fashion would still come to England for polite accomplishments," no apprehensions of what would be inconvenient or disagreeable to them, are expressed, nor any mention made of any peculiar fatality of the small-pox to such young men.

"The expence also, says his grace, must be grievous to persons of small fortunes, such as most are who breed up their children for orders; and yet not sufficient to bring any accession of wealth to this nation that would be worth naming, were more of that rank to come."

From the east of this answer, one may conjecture, that Mr. Walpole had objected to American bishops, that such a measure would prevent the colonists from coming hither, and spending their money among us. To obviate this, his grace was obliged to suppose, that none would send their sons to England to be ordained, but persons in mean circumstances,

stances. But I am inclined to believe that the statesman's objection would strike a little deeper, and that the consideration with him might be, that the more inducements the colonists in general should have to stay at home, and the fewer occasions of personal intercourse with the mother country, the more they would aspire to independency; a matter of very serious consideration among the ministers of those times.

' The statesman, no doubt, argued, that if the colonists of the church of England were impowered to manufacture deacons and priests for themselves, as well as other things, which they have hitherto imported from hence, they would in time have a church independent upon that in the mother country; a consideration of ten times more importance to Mr. Walpole, than the money that would be gained by a few young men coming to England for orders, or that would be lost by their staying away.

' 2. With respect to the clergymen of the church of England who are sent from hence, it must be a matter of great concern to all who wish well to the interests and credit of the establishment, to be told by an archbishop of Canterbury, that few of them, in proportion, "can answer the end for which they were designed." That the rest are "men of desperate fortunes, low qualifications, bad and doubtful characters, and a great part of them Scotch Jacobites." Is this for the honour of the society which sends them? How greatly does this representation detract from the credibility of those accounts they give us from time to time, of the success of their labours in our plantations; which depend, in a great measure, on the veracity of men of these wretched characters? When the public is solicited, as is often the case, to supply the deficiency of the society's funds, by their charitable contributions, will they not be apt to consider, before they give their money, upon what sort of men it is to be expended?

' And how would the matter be mended by sending bishops instead of priests? Every consideration drawn from the nature of the service, the danger of the voyage, absence from family-connexions, &c. which at present serves to discourage private clergymen of easy fortunes, good learning, sound principles, and respectable characters, would operate with equal force upon the mind of a destined bishop, and create the same reluctance that other men have shewn to engage in such an adventure.

' Would his grace have said in answer to this, that a larger stipend, an increase of power, and a more respectable title, would have engaged more reputable candidates? I am afraid
this

this would be only saying, that ambition and avarice are more reputable motives for accepting the office of a christian bishop, than the prospect of a bare maintenance is for taking the province of an ordinary teacher. His grace could hardly think that the colonists are so much strangers to human nature, as not to be aware, that these dispositions are common to clergymen and others, both of higher and lower ranks; and that, with respect to bishops sent from England to America, the same hazards must be run by the senders, to which the propagating society is liable in dispatching common missionaries. So that all the good things his grace augurates from the appointment of colony-bishops would effectually be frustrated, if the bishops were no better men (a point his grace could by no means insure to the colonists) than the missionaries he speaks of.

We have extracted this passage, in particular, because it contains an answer to two of the principal arguments which the archbishop has urged in favour of his proposal, viz. those which arise from the disagreeable necessity, under which the friends of the church of England in the colonies are at present, either of sending their sons a long voyage for ordination, or of contenting themselves with such ministers as may be sent from England.—The former is evidently a great inconvenience*; and as to the latter, many people will be apt to believe, that the society will find it no easy matter to provide the churches in America with clergymen from England, of unexceptionable characters and abilities: we are therefore inclined to think that this ingenious writer has not answered the archbishop in this point, so fully as might be wished.

Dr. Secker assures us, that no other jurisdiction is desired for the proposed bishops, than the preceding commissaries have enjoyed; that no such thing is intended as pressing for *additional* powers, &c. and in this assertion, he thinks there are no grounds to question the *sincerity* of his grace and his brethren.

To which our author replies, 'on this head of sincerity, I think it was as much as could be reasonably expected of his grace, to answer for himself; for assuredly he could offer no satisfactory proof that others of his brethren might not in-

* It would surely have been thought a very great inconvenience, if the friends of the church of England, even in the Isle of Man, or in Ireland, had been under the necessity of sending their sons to England for ordination.

tend,

tend; what he did not; and about the time when he thus undertook to answer for them, it is certain there were bishops who were "thought to be peculiarly fond of church-power," and who when "they were called upon to answer for themselves," gave very little satisfaction by their defences.

His grace's great argument for this sincerity is, the moderation of his contemporaries. To which I shall say nothing, but that his grace was probably the most improper person of them all, to offer this consideration on the behalf of his brethren.

What his grace's moderation was, while he was bishop of Oxford, I leave to be determined by those who were then under his government; what it was when he came to be the head of his order, the following admonition, intended for his brethren in convocation 1761, will sufficiently shew.

SEMPER ENITENDUM EST UT ANTIQUI REGIMINIS NON modo retineamus formam, SED ET VIM INSTAUREMUS, quatenus VEL DIVINO VEL HUMANO JURE FULCITUR. Atque INTERIM, MANCA, quodammodo et MUTILA erit *politica* nostra.

That is to say, *We must always strive, not only to retain the form, but to RENEW THE FORCE of the ANCIENT CHURCH-GOVERNMENT, so far as it is PROPPED UP either by DIVINE or HUMAN AUTHORITY. And till that be done, our POLITY will be LAME and DEFECTIVE.*

Now what was this ancient church-government? Even the model left us by some of his grace's predecessors and their adherents, who never wanted props for it (if you would take their interpretations of scripture) either from divine or human authority. And the force of it consisted, in putting a two-edged sword into the hands of church-governors, to execute vengeance upon the heathen, and punishments upon the people. In plain English, power to correct Heretics, Schismatics, and Dissenters, with the wholesome severities of whips, pillories, fines, and imprisonment.

Without this force, it seems our present ecclesiastical polity is mutilated and lame; and it is, in his grace's opinion, not only right to have this force renewed, but absolutely the duty of the members of the convocation, to strive to have it renewed.

"Is this the same man," may some people say, "who seems in his letter to Mr. Walpole, to be so well contented with the share of power enjoyed by the present bishops, and who would have been satisfied with much less, if he had lived where much less had been allotted to bishops? Is this the man who

who stands forth to assure the public, that he and his brethren are not so fond of church power, as to be aiming at that point now, while they solemnly profess they are not."

' For my part, I can see but little room we can make for the virtue of sincerity here. In the letter his grace assures us, with a solemn face and a smooth tongue, that nothing more is required for these American bishops, then commissarial jurisdiction, and authority to confirm and ordain. In the oration, the ancient church-government is to be contended for at all events; and without the force of it, the episcopal powers must be lame and mutilated. Must we not argue thus? this ancient regimen either belongs to the nature of episcopal churches, or it does not. If it does not, his grace is exhorting the convocation to strive for supporting the form, and reinstating the force of an ancient usurpation. If it does, the same pretence which serves for a colour to station bishops in America, will serve for a pretence to claim for them the form and force of the ancient government, namely, the pretence that it belongs to the nature of episcopal churches. And this, I should think, amounts to something more than a possibility, that an improper use may hereafter be attempted to be made of the appointment of bishops for America. Once more, what shall we say for his grace's sincerity and his moderation? these two publications are coeval, and by the time and manner of their appearance, should seem between them to exhibit his grace's dying sentiments.

' Archbishop Tenison, says his grace, who was surely no high-church man, left 1000 l. towards the establishment of bishops in America.'—To obviate this remark, our author cites the following clause from a codicil to archbishop Tenison's will, executed Dec. 2, 1715. " But my present will is, that my executors, their administrators, or assigns, do well and truly pay to the said society, within one month, or two at the farthest, after the appointment and consecration by lawful authority of two protestant bishops, one for the continent, another for the isles in North America, the sum of one thousand pounds, to be applied in equal portions to the settlement of such bishops in the fore-mentioned sees. Until such lawful appointment and consecrations are compleated, I am very sensible (as many of my brethren of that society also are) that as there has not hitherto been, notwithstanding much importunity and many promises to the contrary, so there never will or can be any regular church-discipline in those parts, or any confirmations or due ordinations, or any setting apart in ecclesiastical

ecclesiastical manner, of any public places for the more decent worship of God, or any timely preventing or abating of factions and divisions, which have been and are at present very rife; no ecclesiastically legal discipline or corrections of scandalous manners, either in the clergy or laity, or synodical assemblies, as may be a proper means to regulate ecclesiastical proceedings. In the mean time, till such appointment and consecration as abovesaid is compleated," my will is, that my executors do not pay the said thousand pounds, &c.'

'Such, says this writer, is the bequest of archbishop Tenison, in which we may observe a very different plan of American episcopacy from that delineated by his successor, Dr. Secker, in this letter. We have here the whole hierarchical apparatus of English episcopacy enumerated in the minutest manner. *Regular church discipline.*—*Consecration of churches.*—*Prevention of factions and divisions*, (meaning, I suppose, provisions for uniformity)—*Due ordinations* (which the colonists are supposed to want, for it seems till a bishop is appointed there *never will be any such*)—*ecclesiastically-legal corrections both of the clergy and laity*. And to crown all, *Synodical assemblies to regulate ecclesiastical proceedings.*'

The author makes some smart observations on the conduct of archbishop Secker, in taking no notice of the contents of this codicil, and goes through the rest of his letter with equal acuteness and spirit.

To this Commentary is subjoined a Postscript, which contains some animadversions on Dr. Markham, at the end of his *Concio ad Clerum*, before the Convocation, in 1769; and Dr. Burton's *Epistola ad Amicum*, five *Commentariolus Thomæ Secker, &c.* wherein these writers speak of the late archbishop in the highest strain of panegyric. 'Such, says our author, towards the conclusion of his remarks, are the encomiums of the doctors, Burton and Markham, who, by their officious interposition, may be fairly said to have left their hero in a much worse condition than they found him, and, (to borrow an expression from the celebrated Junius) 'to have injured him by their assistance.'

This production seems to come from the author of the *Confessional*.—The Commentator is indisputably one of the ablest controversial writers of the present age.

III. *Letters of Baron Bielfeld, Secretary of Legation to the King of Prussia; Preceptor to Prince Ferdinand; Chancellor of the University in the Dominions of his Prussian Majesty, F. R. A. B. &c. Author of the Political Institutes. Containing Original Anecdotes of the Prussian Court for the last Twenty Years. Translated from the German, by Mr. Hooper. Vol. III. and Vol. IV. 12mo. Pr. 5s. sewed. Robinson and Roberts.*

ON a former occasion * we reviewed the two first volumes of this work, containing the letters which were wrote by the noble author in his earliest correspondence.

In the two volumes now under our consideration we behold him in a more important point of view. His understanding, which was naturally strong and comprehensive, is still farther improved by an enlarged observation of men and things; and his life, that had formerly been dissipated in intrigues of galantry, advances gradually in the more interesting scenes of politics and literature. We find him now appointed secretary of legation from his Prussian majesty to the court of Hanover, from whence several letters in the first of these volumes are dated, containing an account of some eminent personages and curious incidents, related with that agreeable vivacity which so much distinguishes the epistolary correspondence of this ingenious author. But we shall pass over these, to give our readers an idea of the taste and critical abilities of Baron Bielfeld, upon a subject which has been variously agitated in the learned world, the merit of Homer, as a poet.

L E T T E R XVI.

To the privy counsellor Jordan, at Berlin.

Hannover, July 30, 1740.

' It is then your pleasure, Sir, that I should continue to communicate to you my ideas concerning Homer, and you suspend your judgment till you see the conclusion. I obey, but it is with trembling; tho I flatter myself that these remarks will never be read by any eyes but yours: but if, contrary to my intention, they should transpire, and should also be found not strictly just, I expect from the equity of the public, a judgment less severe than that which the outrageous partisans of the ancients pronounce against the sens and taste of their adversaries.

* See Vol. xxv. p. 469.

Let us first examin the fable of the Iliad and the Odyssy : the subject of the first is, " the wrath of Achilles ; who quarrels with Agamemnon about his mistress, and retires to a distance, to brood over his rage. Their foes, profiting by this dissension, gain some advantages ; but the two chiefs being reconciled, defeat their common enemy." In the Odyssy, " Ulysses forsakes his native country : his absence occasions great disorders in his family : but after wandering many years, he returns to his country, kills his enemys, and re-establishes his government." I confess that all the art of Homer was necessary to make of such trifling subjects, what he has made ; but where was the necessity of his making choice of such subjects ? Did not the history and fable of his time offer those that were more noble and pathetic ? Compare these subjects to those which modern epic poets have treated, and judge without prejudice. Read Milton, who has described the loss of paradise and immortality ; subjects that are of all others the most essentially interesting to human natur, and which offer the highest beautys, without having recourse to epifodes and other foreign ornaments ; in a word, a subject which enables the poet, to use the expression, to become the painter of the terrestrial paradise, and all the beautys of natur. Camoens describes to us the discovery of a new country, almost a new world, by the aid of the important art of navigation ; and from this discovery arises the source of the communication and commerce between the two principal parts of the inhabited earth. Tasso paints in pleasing colors, the city of Jerusalem, which forms an object of the most profound veneration, to all who bear the name of Christians ; and the delivery of that city, where the Saviour of the world expired on the cross, for the redemption of mankind, from the yoke of the Mahometans. M. Voltaire has drawn a model for kings and heroes, in the person of Henry IV. one of the greatest monarchs the earth ever produced : who by his virtues and exploits, became at once the conqueror and the father of his people. These are subjects that appear to me to be truly great, and worthy of the majesty of an epic poem.

Let us come to the invocation : we shall not examin here, whether it be necessary or not ; but it should seem that those which Homer has made, must have produced a strange effect on the minds of his cotemporarys. He begins his Iliad with these words : *Goddess, sing the wrath of Achilles, the son of Peleus, &c.* and his Odyssy thus : *Muse, relate the adventures of that wise man, who after having ruined the sacred town of Troy, wandered many years in different country, &c.* When the poet wrote this, the pagan religion prevaild every where ; and conse-

consequently the names Goddess and Muse must have excited in the minds of the pagans different ideas, from what they do in ours, who regard their divinitys as fabulous. What should we say, if a poet was now to begin his work with these words: *Holy virgin, sing the wrath of Charles XII. son of Charles XI. or Saint Genvieve, relate the adventures of that wise man, who, after having ruined the citys of Italy and Germany, re-established the empire of the east, &c.* And what goddess is this, moreover, whom Homer invokes in his Iliad? It seems to me, that Madam Dacier was not acquainted with her; and that the matter well deserves to be clearly explained.

I think that the series of recital in a poem, should be different from that of a history, but in both cases the readers natural curiosity makes him impatient to know the event: and perhaps this curiosity is stronger in the simple action of a poem, than in a regular history, where a great number of facts succeed each other. It seems to me, therefore, necessary to prevent, by episodes, allegorys, similys, &c. the drynes of narration in an epic poem; but all these ornaments require to be disposed with discretion, and not thrown profusely over every part. Now it appears to me, that in the poems of Homer the principal action is drowned in the episodes and digressions. The attention of the reader is not engaged and suspended; but his impatience is put to the rack, and the thread of the narration is so interrupted by these trifling embellishments, that his memory cannot recal the far distant facts. Do you call these beautys that are essential to the epopea? Or are they imperfections, or real faults? I shall not determin. Enlighten my understanding, Sir, if I am blind enough to take one thing for the other: but I will venture to assert, that never any man of discernment has read, in our days, the poems of Homer quite thro without wearines.

Are all these metaphors, these allegorys and similys, moreover, diversified, noble and graceful? By no means. We see the sage Homer constantly falling into repetitions, into low and trivial expressions. Were I to write a dissertation on these matters, I could cite thirty verses that contain the same idea, and where I conjecture in the original, he makes use of the same expressions. He twenty times repeats, sometimes of his heros, and sometimes of his gods, *that after they had well eat and drank, they did such or such a thing. Handsom Juno with grey eyes*, occurs in almost every page, with many other like repetitions. I am not ignorant that the patrons of Homer remark, that every judicious reader will transport himself in idea, to the age and place where the poet wrote, and will judge of the thoughts and expressions, by the

manners and customs of those distant times, which are totally different from those of our days. But, my dear friend, my censure does not fall on the images and comparisons taken from objects dependant on inconstant customs and usages, but on those that are drawn from natur, and which remain the same in all ages and all places. Regard, I beseech you, an ox or an ass, and consider if a man of sound sens could ever make a rational and polite comparison of such stupid and clumsy animals as those, to gods or heroes. But suppose those similys and images had been noble and brilliant in the days of Homer, they certainly are not so in our days. I will allow the cotemporaries of this poet to have thought them sublime, provided I am permitted to find them otherwise three thousand years after; and living in an age of greater learning, and of different manners, I may be allowed to say, that I find them neither entertaining nor instructive. It seems to me, that when gods and heros are introduced into any work, whatever may be the religion and country of the writer, he ought not to make them talk idly, or give them the manners and sentiments of porters or suttlers, of pirates or highwaymen. Madam Dacier says justly, that a poet can give to gods no other language than that of men; but he should not, at least, make them talk the language of the meanest of mankind. On the contrary, he should give them that style in which Corneille, Racine, Voltaire, Crebillon, Fenelon, and some others, make their heros and demigods discours.

‘ M. Voltaire says, in his Essay on Epic Poetry; “ with regard to what they call vulgar, in the heros of Homer, they may laugh as much as they pleas, at seeing Patroclus, in the ninth book of the Iliad, put three legs of mutton into a pot, light and blow the fire, and dres the dinner with Achilles. Achilles and Patroclus, are not for this the less illustrious. Charles XII. king of Sweden, was his own cook for six months, at Demir Tocca, without losing any thing of his heroism; and the greatest part of our generals, who carry with them to the camp all the luxury of an effeminate court, will find it a hard matter to equal these heros who dresd their own dinners, &c.”

‘ I readily allow that Achilles and Charles XII. will be always regarded as very respectable heros, tho the one put the mutton in the pot, and the other the fowls upon the spit; but were I to make either of these great men the subject of an epic poem, I think I should act very absurdly to insert such trifling and disinteresting anecdotes of their private life, and that my readers woud have a very good right to laugh at my expence, or at least to be disgusted with reading my relation.

‘ It

It seems to me, moreover, that Madam Dacier and the other admirers of Homer, have not always a discernment nice enough to distinguish between the sublime and bombast. When Jupiter, by one sneeze, makes all Olympus tremble; or when another god, to transport himself to a certain place, takes three steps, and at the fourth arrives at the end of the earth; I find nothing in this more sublime than in the tales of the fairys, or of the man with the blue beard and great boots, who went seven leagues at one stride. In most of these passages which pass for sublime, and in general, in the finest inventions of Homer, probability, and even possibility, physical and moral, appear to me to be violated. Read, I conjure you, the description which he gives, in the eighteenth book of the Iliad, of the shield of Achilles, and judge, if it be possible for all the adventures that he there relates to be engraved on a shield, how large soever you may suppose it to be: and if, by the art of Vulcan, the thing were possible, a shield engraved with such minute strokes, when seen at a distance, must appear to be a piece of armour in a very bad taste; and, at the same time, very ridiculous. The imagination of an author must be either very barren, or extravagantly heated, who can so illy place the accounts he would relate, or the ornaments with which he would embellish his work. See with how much more taste and probability, Tasso has placed the paintings of the loves of Achilles, of Hercules and Omphale, of Antony and Cleopatra, &c. over the doors of the palace of Armida, through which Renauld was obliged to pass, to arrive at the closet where his mistress attended him.

There are many more remarks that I could make on Homer, but I shall here desist, for it is not my design to enter into a controversy, or write a dissertation. Perhaps I have already said too much. Permit me to conclude with one more reflection, which is, that the merit of an author always appears to me suspicious, when his partisans are obliged to have recourse to so many subtilties to defend him. It is at least evident, that the beautys of his work are not universally pleasing; and the manifest inequalitys that are found in the writings of this poet, have long since given rise to that well known saying:

Interdum dormitat bonus Homerus.

From what I have here said, do not conclude, my dear friend, that I am in the least dissatisfied with you, for having recommended to me the reading of this author. Far otherwise: I owe you a great obligation; for I am at all times highly pleas'd

to become acquainted with the arts in their origin, and with all their first imperfections. Beside, a man must be totally destitute of taste and discernment, who does not find numberless real beautys in Homer. And this we ought to acknowledge with the same freedom that we remark his defects. I admire, I am charmd with those sublime passages I met with in this poet; but I laugh at the enthusiasm of his bigotted admirers, who would justify all his imperfections, and who publicly accuse every one of ignorance or insincerity, who will not take that which is mean or faulty, for beautiful or sublime. Tell me, after all, I entreat you, am I right or wrong? Your judgment has so great an authority over mine, that you will find it very ready to submit; for I acknowledge most freely, that error is the lot of humanity, and especialy of so weak a humanity as mine. I have the honour to be, in expectation of your answer, Sir, &c.'

It must be acknowledged that some of the author's remarks on this subject, are not void of foundation; at the same time we cannot admit the impropriety with which the great poet is here charged, in regard to the incidents on which he erected the fables of the *Iliad* and *Odyssey*. That of the *Iliad*, particularly, appears to have been the most interesting with which he could have been supplied, either by the history or tradition of those times; and it would be unjust to draw any inference to the prejudice of Homer, from a comparison of the fables of the *Iliad* and *Odyssey* with those which have been made choice of by succeeding poets, who were furnished with the historical incidents of near three thousand years after he had wrote. The moral of the *Iliad* may be applied even to monarchical governments;

Quicquid delirant reges, plectuntur achiivi.

And it must have been much more interesting to the people of a country which was divided into several republics, and who often entered into a confederacy against the common enemy. But in fact, the noble author betrays too evident marks of prejudice on this subject; for after informing us, in a preceding letter, that he did not understand Greek, but had made use of the French translation of Madam Dacier, he has the following remarkable passage.

But what is still more, I am clearly convinced, that Homer did not perfectly understand his own language, and that his style is not remarkably good (tho the mixture of different dialects, which runs thro his poems, appears to me odd enough) but as diction is to thought, what dres is to a man, and as among the vulgar more than one man is admired for
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the pageantry of his appearance, it may very well happen that the vulgar learned may suffer themselves to be dazzled by the pomp and flourish in the style of Homer: whereas a man who does not understand Greek, sees, to use the expression, the naked mind of the poet, and examines as a neutral and unprejudiced scrutator, the body of his thoughts.

The letters in the last of these volumes are mostly wrote from London; and contain, amidst a variety of incidents, many ingenious remarks on the manners, state, and constitution of this kingdom. The following is the character of the English, as drawn by this author.

Your Excellency desires that I woud give you what I think the character of the English; but I feel my own incapacity to answer your demand in the manner your Excellency may expect. Nothing is more difficult than to draw the character of a people. Among all the nations of the earth, there are so many particular characters, which are exceptions to that of their nation, that the most faithful general characters frequently appear destitute of all resemblance when we compare them with individuals: I shall confine myself therefore, Sir, to some detachd observations that I have made on this subject. The English nation does not appear to me to be endowed with that creative genius, which is attended with a lively and brilliant imagination, that finds relations between objects which are the most distant from each other, and that reconciles ideas which appear the most paradoxical; but in return, it posseses in a supreme degree that sagacious spirit of discernment, which discovers, with a glance of the eye, the essential and accessary differences that are between things, and even between the images of things: that scrutative spirit, which proceeding from consequence to consequence, arrives at last by slow, but sure steps, to the principle, the foundation of the truth which it inquires after. In a word, the English are true reasoning machines. This quality is not here confined to any particular rank in society; on the contrary, the artisan, the laborer, the beggar, reasons here in the same manner as the lord or philosopher. What confirms me in this opinion is, the mode of expression by which these people communicate their ideas to each other. In other nations I find an infinit difference in the manner of expression between persons of rank and the common people; becaus these constantly expres badly what they conceive badly: but in England the meanest of the people expres themselves with strength and elegance; which proves to a demonstration that they think clearly.

' The second distinguishing property of the English is activity. In fact, I know of no people who are in general more industrious. This quality arises perhaps from their temperament, from a rapid circulation of blood. It is not my business here to inquire into the physical cause of it, but it is certain fact, and of which I have been an ocular witness; that if an Englishman, in perfect health, holds the bulb of a good thermometer in his hand for some minutes, he will make the mercury rise two or three degrees higher than a Frenchman, Italian, German, or one of any other nation whatever. We are tempted to think that this heat of the blood gives the English that great activity in all they undertake; and as by that mean they more frequently repeat the same actions, that activity becomes in turn the source of their superior address, dexterity, and perfection.

' The third particular quality of the English, is that of candor, and that frankness of behaviour which is the consequence. They think too justly, to wish to deceive their brethren by false appearances, by those vain compliments which flatter little minds, and which at the same time are so well known to be false, and to which we must give the fine name of politeness. We must not imagine, however, that rusticity predominates in England, and least of all among those whose title, birth, or fortune have given them the advantage of a liberal education; or that the bulk of the English resemble Sir James Roastbeef, in the Frenchman at London, and that their frankness is attended with brutality or stupidity. On the contrary, I find in this country much true politeness, much attention, and a strong desire to please. Foreigners accuse the English of being civil, social, engaging, fond of pleasure, ready to contract friendships, and to receive favors, while they are traveling in other countries, but when they return home, to forget those very friends, or to receive them with coldness; and in general to treat strangers with great indifference. But they do not consider that most of these strangers confine themselves when in England, to London, and that the most of the English gentry are as much strangers in London as a Frenchman, German, or Italian; that but few of them have any house there, their settled residence being in the country; and when they come to the capital, it is only for their private affairs, or to attend the business of parliament; so that they are constantly engaged; and moreover not having convenience for receiving their foreign friends at their lodgings, they can only offer them an entertainment at a tavern, where they frequently dine themselves; or take them to the play, and show them the principal curiosities of the town.

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But go into the country, visit them on their own estates, and they will give you a reception that is equally polite and hearty; they will load you with civilities and favors, and on your departure will furnish you with letters of recommendation to their friends dispersed over all England; these will receive you equally well, and will procure you new acquaintance. So that a stranger who is in any degree amiable, and known to be a man of character, may travel, with infinit pleasure, over all England; like a ball that is sent from one player to another. Beside, London during the course of the whole year swarms with strangers of every kind, among whom are many of suspicious characters; so that a house would resemble Noah's ark, whose master should readily receive all strangers that were drawn thither by the smell of the kitchen, or the reputation of a jovial host. The same may be said of all great cities; and it is not so easy as some may imagine to gain admittance into a good house at Paris.

Charity also forms a considerable part of the distinguishing character of an Englishman; but it has here a very different external appearance from what it has in France. We here see no hospitals where dutchesses by the bedside of the sick give them their remedies on their knees. The care of this is here left to nurses, who are paid by the public, whose trade it is, who understand the business better, and whose presence does not lay any constraint on the poor patient. There is here no ostentatious charity; for the English church does not admit of the dogma of the merit of good works. The charity of the English is not theologic, but philosophic; it extends to those only who are incapable of labor, and not to the encouragement of idleness. Here all charitable establishments are either in favor of infancy, infirmity, or imbecility. A sturdy beggar is but a bad trade in England. They are dismissed with a halfpenny or farthing, which are their small copper money, and of the latter of which a beggar must amass 1008 pieces to have a guinea. The English count it a great charity also, to aid those who strive to bear up against their misfortunes; or privately to assist such foreigners as may become embarrassed among them. They extend their benevolence even to prisoners, and think it a disgrace to humanity to suffer them to perish in gloomy and noxious dungeons. The prisons of London are spacious, and contain within their walls, large gardens, and even coffee houses, where they assemble to read the public news papers, and to amuse or regale themselves.

All that I find reprehensible in the general character of the English, for in fact there is nothing perfect in this world,

world, is, a certain insensibility, which in the common people sometimes proceeds to ferocity, and which even reigns in their very pleasures. Such as the murdering chase; the baiting of bulls and other animals; their races, in which both men and horses sometimes perish; the brutal combats between the men themselves, and other things of the same kind. The English not only see all these barbarities without emotion, but even pay for the pleasur of seeing them. I am inclined to think that the climate, their method of living, especially among the marine, ancient custom, wrong education, and other causes, either physical or moral, must have given this insensibility to the English, and that the fault does not lay in the heart.

* These are some strokes of the general character of the English, and which may at least assist a more able painter in drawing a complete picture. I entreat your Excellency will regard this sketch merely as an effort to obey your commands, and as an instance of the desire that I all times have, to show that ardent zeal, with which I have the honor to be, &c.*

Upon the whole, these letters form an entertaining and instructive miscellany; and though we are of opinion that the translator has adopted the use of auricular orthography in too great an extent, yet he has rendered the sense of his author in a style that is easy and perspicuous.

IV. Observations upon Mr. Pott's General Remarks on Fractures, &c. in Three Letters to a young Surgeon intending to settle in the Country, With a Postscript, concerning the Cure of compound Dislocations; in which the usual Method of treating Wounds of the Tendons and Ligaments is briefly considered. By Thomas Kirkland, Surgeon. 8vo. Pr. 11:6d. Becket and De Hondt.

IN these Letters Mr. Kirkland informs us, that since May 1753, he has constantly laid fractured thighs in the manner recommended by Mr. Pott, but argues against the propriety of amputation in many cases of compound fractures; alledging, that, however advisable such a method may be in great hospitals, where the air partaking of a putrid quality, are more liable to gangrenes and malignant symptoms, it is often unnecessary in the country; and as his chief reason for dissenting from Mr. Pott's opinion on this subject, he mentions the success of the country surgeons, 'who, says he, unless the parts are so destroyed as to be evidently irrecoverable, seldom amputate, and as seldom fail in their attempts to cure. From the best information I can procure, I do believe the

country practitioners, who have been really bred surgeons, do not take off more than one limb in twenty; which has received a compound fracture; nor do they, upon an average, lose more than one in ten of those they attempt to cure without amputation. And surely, if matter of fact is of any consequence, though Mr. Bilguer is far from having proved the inutility of amputation, yet he certainly has given proof enough to shew, that immediate amputation is not often necessary."

• Upon the whole, so far as I can judge of this matter, immediate amputation in compound fractures ought not to take place, where the joints have not suffered violently by the injury, unless the muscles and tendons are so crushed, or otherwise destroyed, as to make putrefaction not a *probable*, but an inevitable consequence: and it evidently appears from the anatomy of the part, that when the mortified flesh, &c. is digested off, the limb cannot be made useful; and even when the joints have received considerable injury, the necessity of immediate amputation will depend upon particular circumstances; for if only part of the ligaments are torn, and the fractured head of the bone can be taken away, the patient may often be cured, so as to have a tolerable good limb; but if the greatest part of the ligaments connecting the joint are spoiled, there cannot be any hopes of making a good cure; and, in such cases, by deferring amputation, we lose time, omit a good opportunity of performing it, while the parts are uninfamed, and suffer the patient to undergo unnecessary pain from the subsequent inflammation; *without any prospect of future advantage.*

• But my connections with those of my profession have not only led me to know the success of many surgeons, whose situation affords them only common accidents; but also of several, who, as well as myself, have had the care of the workmen in collieries, lime-kilns, lead-mines, and the like, where the most violent injuries of this kind frequently happen. In these places, the bones are, for the most part, not only broken into many pieces, and their extremities, now and then, separated, so as to come away; but they are also often forced into the ground, the principal arteries sometimes divided, and the muscles, &c. are frequently lacerated, and crushed with immense weights; even so much, that coal-sleck, &c. in great quantities, is driven into the very substance of the flesh, so as to render the accident as formidable as possible; and yet, it is a notorious fact, that, where the part is not absolutely destroyed, these desperate cases seldom fail of being cured, without the loss of the limb: from all which I am induced to think, that notwithstanding *speedy amputation* may be necessary and right in great hospitals, yet this ought to be no precedent for coun-

country practice, which certainly points out, that much more may be expected from the resources of nature, than some imagine; because the escapes with life and limb are not very rare, but frequently happen. You see Mr. Gooch, who has wrote well on this subject, is not in general for speedy amputation; and I am certain you will have much more satisfaction, and acquire more reputation by the discerning part of mankind, in preserving a limb, than in taking it off.

The following are part of the author's remarks on the use of oil of turpentine in wounds of the tendons and ligaments.

‘ Perhaps it may seem strange to you, that I so frequently used greasy applications in wounds of the ligaments; as they have in this case been decried by almost every writer, since Celsus: and more especially, as the oil of turpentine is still used and recommended by very eminent men, both in this and other nations, as a specific in wounds of the tendons and ligaments, because it is an old practice.

‘ But I am apprehensive the use of oil of turpentine in these cases is very pernicious; for I do believe, it has not infrequently, by irritating and inflaming, brought on abscesses, and mortifications, which were thought to be in consequence of the accident alone. I know an eminent writer says, “Oil of turpentine has the virtue of allaying pain, arising from wounds of the tendons and nerves, as is confirmed by the practice of Parey, by the opinion of all authors, and his own continual experience.” And yet there is not a lad, that has played tricks with a mountebank’s horse, who does not know, that it has directly a contrary effect; and only reflect one moment upon the application of this remedy to an inflamed nerve! but I cannot any way so effectually explode this practice, as by giving you a short view of the principles upon which it was first introduced; and I hope you will give me the hearing a little longer, as the getting clear of this remedy, in this case, seems to be a matter of consequence.

‘ Hippocrates, who used the word nerve to signify a glutinous, (such as the tendons, ligaments, and the like) instead of a medullary substance, says, that cold is injurious to the nerves, and a moderate warmth, which does not exceed the third degree, useful. Wherefore, he orders them to be dressed, when wounded, with myrtle roots powdered, sifted, and kneaded with oil; and with five-leaved grass, rubbed in oil, which are to be removed the third day; which applications, he says, had better be used in winter, than summer. And Celsus, who used the word nerve in the same classical sense, says with Hippocrates, that they are injured by cold, recommends the application of agglutinants to heal recent wounds of them that
would

would admit of cure by the first intention ; but where the wound was severe, emollient cataplasms were outwardly applied ; in ulcers where the nerves were laid bare, he first covered them with linen to prevent their being injured by remedies which might be necessary to cleanse the sore ; and mild digestives were also used in ulcers amongst the nerves. But this practice Galen overturned.

He had learnt the improvements made in anatomy by Herophilus and Erasistratus, and after making a new distinction betwixt nerve and tendon, and then again, confounding these different substances under one name, we are informed, that his principal aim in the cure of wounded nerves, was to guard against putrefaction.—“ Seeing, says he, (*De comp. med. secund. gener.* lib. 3. (that putrefaction in all things is produced by heat and moisture, I always think the cure, in wounds liable to putrefaction, should be attempted by cold, and drying applications.”—Again : “ I agree with Hippocrates, that cold is an enemy to the nerves, and imagine, that that medicine is the properest for wounded nerves, which dries, and is of a middle nature betwixt heat and cold, or rather inclining to heat ; for heat without humidity cannot moisten.—In punctures, therefore, of the nerves, after opening the external wound, medicines of thin consistence, vehemently drying, which will excite a moderate warmth, penetrate to the bottom, and draw from afar ; without giving pain, or injuring the interjacent parts, should be applied.—But warm water, though it mitigates other inflammations, yet it is very prejudicial in wounded nerves, &c. For the same reasons, relaxing cataplasms should not be applied : nor are things of thick consistence of service. It is better to foment with old thin oil made warm, for cold obstructs the small opening, &c. and the nerves are the most sensible parts, being a continuation of the brain, of a cold nature, and easily affected by cold. Or with oil, in which the seeds of the fir tree and poplar flowers have been boiled ; or the oil of savin, which is void of astringency and of thin part.”

Compound medicines for the same purpose were made of resin, turpentine, euphorbium, sagapenum, opopanax, and the like. But when the nerves were laid bare, he advised milder applications, that would dry without irritating ; for he says they will not bear the force of euphorbium, &c. as when the skin interferes ; he therefore in this case used washed lime, or pompholyx mixed in a large quantity of oil, &c. but when the wound was accompanied with pain, he applied a cataplasm made of bean flour, and the lixivium stillatitium called *stacte*.

* Now

• Now, though it is true, that heating and drying substances prevent putrefaction in dead bodies; yet in living bodies, and especially in tendinous parts, they produce exactly a contrary effect, by hardening and inflaming the vessels and fibres. However, this theory and practice, with very little variation, was implicitly copied by the Greeks, Arabians, and Latins, except that, by some unlucky mistake, instead of the *lixivium stillatitium*, which is a liquor that sweats from the myrrh tree, before it is lanced, they used common ley, which, I dare say, you will easily conceive, could not afford much ease, when the injured parts were inflamed and painful. And yet, upon no better authority than this blunder, a soap suds poultice was applied by Parey to the King's arm, Charles IX. of France, when he was pricked in a nerve, instead of a vein.—Oil of turpentine so perfectly agreed with the remedy described by Galen for pricked nerves, that it immediately came into use, when the method of making it was known; and, perhaps, more especially, as Galen himself had used oil in which the seeds of the fir-tree had been boiled. And to the oil of turpentine, some aqua vitæ, you see, was added, to make it still more capable of exhausting and drying up the serous and virulent humour, which sweats from the substance of the pricked nerve; of preventing bad symptoms, and of mitigating pain by its actual heat!

• Now the oil of turpentine, &c. was applied before any serous humor could be discharged, provided the tendon had been pricked; therefore it must be used by way of prevention. But is not this serous humor the natural discharge from a wounded tendon? and therefore would not stopping it by drying remedies increase inflammation and pain? It is highly probable the ease the king enjoyed was from the oxycrate and nutritum; but these gave way to the poultice above mentioned, which was thought to be a better remedy for dissolving and drying virulent humors occasioning pain. But I dare say, from the nature of this application, you will think the king had a narrow escape from torture, as he was to have been cauterized with scalding oil, if the pain had not luckily ceased; and the cure took up three months, which is a much longer time than is usually required for the recovery of accidents of this kind.

V. *The Marine Practice of Physic and Surgery, including that in the hot Countries. Particularly useful to all who visit the East and West Indies, or the coast of Africa. To which is added Pharmacopæia Marina. And some brief Directions to be observed by the Sea-surgeon in an Engagement, &c. By William Northcote, Surgeon. Two Vols. 8vo. Pr. 12s. Becket and De Hondt.*


Though the practice of physic and surgery be the same, in all essential points, at sea as on land; yet, the particular circumstances of those who live on board a ship, and visit different climates, render it necessary for an author, who writes chiefly for the naval department, to descend to more minuteness in his instructions, and adapt them to a greater variety of situations, than other physical writers. Mr. Northcote appears to be extremely well qualified for the work he has undertaken; for, he seems to be not only thoroughly acquainted with the œconomy of a marine life, at far as it regards the convenience and particular situation both of the surgeon and patient; but he is also conversant in the writings of the best practical authors, and is evidently possessed of great experience in his profession. The first of these volumes treats of surgery, contrary to what might be expected from the title page. We know not for what reason such an arrangement has been adopted; but it is a matter of no importance. In this part of the work, Mr. Northcote has omitted no article which can lay claim to any consideration; and though he descends to many minute distinctions, his divisions are seldom unnecessary, or his precepts too prolix. The following are his injunctions and observations in regard to bleeding.

• Plebotomy is an artful and careful opening of a conspicuous vein with a lancet, chiefly in the neck, arm, hand, or foot; being the most ancient, effectual, and extensive remedy upon most occasions with which we are acquainted, but requires judgment in the performance, to avoid the adjacent nerves, tendons, or arteries: therefore the young surgeon's reputation may suffer as much by neglect or accidents in this way, as in many of the other less usual and seemingly more difficult operations.

• A good surgeon or plebotomist should have a sharp eye and an undaunted mind, with a steady, nimble, and active hand; without which advantages the operator may either be liable to miss the vein, or commit some accident that may be injurious or fatal to the patient and his own reputation. For these reasons it is, that venesection is less readily practised by the surgeon as he advances in years; because old age is generally

rally accompanied with a weak eye and a trembling hand; which is also the case with those of younger years, that have made too free with their constitution, &c.

When you are to bleed in the arm provide a fillet of about an ell long, a compress, a bit of lint and diapalma plaster, a receptacle for the blood, and another for water, and have some hartshorn in readiness in case of faintness: then single out the vein which presents best, and apply the ligature moderately tight above the elbow by two circular rounds about the arm and with a slip-knot. Choose out a lancet either broad or spear-pointed in proportion to the depth or rising of the vein; place it betwixt your teeth, with the blade removed from the shaft so as to form an obtuse angle, and in the mean time rub the arm from the hand upward, to make the vein appear more conspicuous. Then pressing with your finger to discover the vicinity of the artery, nerve, or tendon, make a small impression with your nail upon the skin where the vein appears best for opening. Next place your left thumb upon the vein a little below the impression to keep it steady, and taking the lancet betwixt your right thumb and fore-finger, resting upon the other fingers almost as you would hold a pen, plunge the point into the vein, so as to make an orifice tolerably large by an oblique incision carried upward, by raising a little the point, which then instantly withdraw, and press your left thumb upon the orifice, till the receptacle is ready to receive the blood; which if obstructed from flowing freely by too great pressure of the ligature upon the artery, you must slacken it a little, and relax the skin and vein by bending the arm in a small degree, which is then to be supported by a stick, which the patient should keep turning round.

When you have drawn off as much as you think proper, untie the ligature and wash off the blood; closing the lips of the orifice in their natural posture (as the skin is apt to contract, and occasion the fat to protrude, which leaves a troublesome little ulcer, or at best since it thus unites with a large scar) endeavour as much as possible to retain the skin together with a bit of diapalma plaster, in the middle of which fix a bit of lint or clean linen sufficient to cover the orifice; over this apply your square compress of sufficient thickness, and retain it by the fillet, one end of which is applied obliquely across the arm over the compress, letting enough of it hang loose above the elbow to tie in a knot: then the other part being carried round below the elbow and up again, crossing the former upon the compress, is carried round above the elbow, and so on like the figure , leaving enough to tie with

with the other end in a knot on the outside of the arm above the elbow.

‘ In this operation you must observe,

‘ (1.) When there are many cicatrices in the skin from previous bleedings, to open the vein immediately below the last, if nothing forbid.

‘ (2.) That the skin and vein be not distorted from their natural situations in applying the ligature, or by pressing the thumb at the time of incision; otherwise the orifice of the skin and that of the vein will not correspond, which if it should happen, they are to be assisted by moving the arm or skin at discretion, or by enlarging the orifice.

‘ (3.) That a tolerable large orifice is always preferable to a small one, as the last, especially when the incision is near a valve, is commonly attended with a thrombus or grumous concretion, or else permits only the finer parts of the blood to escape.

‘ (4.) That if the vein lies deep, it must be opened by a lancet with a broad blade, or an obtuse-angled point; and though the first kind of lancet, that is, the small or spear-pointed with a short blade, always bleeds easiest in a skilful hand, yet the broader kind is safest for beginners, to avoid injuring the large artery and brachial nerve, which lie under the basilic vein, and the tendon or its aponeurosis of the biceps muscle which lie under the median.

‘ The principal accidents which may happen to an ignorant or careless surgeon in the opening of a vein, are,

‘ (1.) An ecchymosis, or extravasation of the blood from the vein into the cellular membrane betwixt the flesh and skin, either from the vein being divided, or from a too early and violent exercise of the arm before the orifice is closed; in which case, if a discussion cannot be procured, it must be brought to suppuration, as before described in tumors.

‘ (2.) The puncture of a nerve or tendon is instantly attended with most excruciating pain, soon followed with an inflammation and swelling of the limb, which often ends in convulsions, a gangrene, or death, if not timely relieved: all which must be prevented, if possible, by repeated bleedings in the other arm, by cooling purges and clysters, with a diluent antiphlogistic diet, and a poultice of bread and milk, with olive oil, applied warm over the orifice, on a pledget of the basilic flav.

‘ A puncture or wound of an artery, which will plainly manifest itself by the blood flowing out by starts, with great impetuosity, of a very florid colour, and which will probably produce an aneurism, or a gangrene, and death, if not

timely remedied by the application of a bit of lead, of a suitable shape, folded up in a piece of clean linen, and retained as a compress on the artery by a strict bandage; or rather, a compression is to be made upon the artery by an instrument for that purpose: after this a long compress is to be secured upon the humeral artery by a pretty strict spiral bandage, to break off the impetus of the blood from the part affected; and the rest of the treatment may be conducted as for the puncture of a nerve or tendon, by which means a true or spurious aneurism, and their several causes, may often be prevented.

‘ When you are to bleed in the foot or hand, you must observe, that in the hand there are two veins; the splenica, running on the back towards the little finger, and the cephalica, betwixt the thumb and fore finger, which in children and some grown persons, where the other veins are not conspicuous, may be opened to advantage. After having first bathed the hand well in warm water, and fixed a ligature upon the carpus, an orifice is to be made by the lancet, as before directed; and if the blood does not run freely, the hand is to be kept in warm water till a sufficient quantity is discharged.

‘ In the same manner also are the saphena and cephalic veins in the foot to be opened, after bathing them in warm water, and tying the ligature tight above the ankle, dressing the orifice as before, and retaining the compress by the bandage described for a luxation of the ankle.

‘ When you are to bleed in the jugular or occipital vein; it must be first rendered turgid by a neckcloth, or the common ligature, drawn and held tight about the lower part of the neck by the patient or an assistant: then pressing your thumb upon the vein which appears fairest (on the disordered side, if possible) make an orifice agreeable to what was before directed, applying a bit of plaster, compress, and a circular bandage, after the operation is finished.

‘ Bleeding here is preferred for most disorders of the head, brain, eyes, &c. though it is not so commonly in practice as it deserves. Sometimes a less considerable vein is opened nearer the inflamed or disordered part itself, as in those which run down on each side of the nose, in the canthi majores or inner corners of the eyes for an ophthalmia, in the veins under the tongue for a quinsy, the vena dorsalis penis in a priapism, &c.

‘ Bleeding in the foot is justly reckoned to make a greater revulsion than that in the arm, in disorders of the head, thorax, and abdominal viscera, especially in a suppression of the menstrual or hæmorrhoidal flux. If the veins in the foot are not

not sufficiently conspicuous, open one at the angle, or near the calf or ham, &c.'

The *Pharmacopœia Marina*, at the end of this volume, contains many excellent forms of extemporaneous prescription.

In the second volume, which treats of the Practice of Physic, Mr. Northcote has liberally interspersed the observations of other authors who have wrote the best on the several subjects; and what reflects great honour upon his ingenuity, he never affects to conceal such information, though his own experience appears sufficiently great to be fully satisfactory. As a specimen of his manner in this part of the work, we shall present our readers with the account of poisons.

' All the three kingdoms have poisons peculiar to themselves, but the animal kingdom affords the most subtle, which are communicated by the bite of mad or venomous beasts. The mineral kingdom produces arsenicals and mercurials; the vegetable, herbs and plants, or their parts, of a most acrid, noxious, and deleterious quality, such as the most violent cathartics and narcotics, &c.

' Every sort of poison seems to have an effect peculiar to itself; thus mercury attacks the fauces and their glands, producing ulcerations therein; arsenic occasions the most cruel torments, convulsions, and mortification of the coats of the intestines; the seeds of datura, a kind of stramonium, induce madness or absolute stupidity; hyosciamus causes a stupor, and so troubles the imagination, that the person affected believes he sees dæmons and spectres; opium brings on sleepiness, and a torpor of the mind. Sharp drastic purges inflame the intestines. The bite of a mad dog occasions the dread of water. The venom induced by the sting of a tarantula produces wonderful effects; for the patient is delighted with musical instruments, and, when he hears their sound, immediately falls a capering, using many antic gesticulations.

' The sting of a scorpion produces a sudden and exceeding cold sweat. Litharge unwarily taken causes a convulsive colic, with an obstinate costiveness. The berries of deadly night-shade produce madness, rage, or folly; as do also the roots of cicuta terrestris. The bites of spiders, scorpions, and vipers are most pernicious in hot countries.

' The symptoms which follow the bite of a viper, are a sharp pricking pain in the wounded part: a tumour which is first red, and afterwards livid, sensibly extending itself to the neighbouring parts; the skin frets and breaks out into little bladders; some time after a remarkable faintness supervenes, with a quick, weak, and sometimes an intermitting pulse, a palpitation of the heart, a stupefaction of the senses,

an anxiety of the præcordia, great sickness at the stomach, with bilious vomiting, dulness of sight, sometimes pains about the navel, or the region of the liver, difficult breathing, hiccoughs, tremblings, convulsions, cold sweats, coldness of the extremities; after which death closes the scene, unless prevented by timely remedies, or the vigour of the constitution.

‘ If the patient survives, a tumour with inflammation continues for some time. Sometimes a sanies flows from the wound, and pustules appear, like the herpes excedens; the skin becomes yellow, as if the patient had the jaundice.

‘ The cure consists in immediately chafing the part well with warm sallad oil for some time, and internally giving cordials and diaphoretics, with anodines; such as the haust. diaphoretic. (6) (in Phar. Mar.) to promote a diaphoresis without heating, which should be supported with proper diluents, and the part kept constantly wet with the warm oil, till the symptoms, tumour, and inflammation cease.

‘ The bite of a rattle snake, hitherto looked upon as a most terrible accident, may now be cured in a simple easy manner. It is the invention of a negro, for the discovery of which he had his freedom purchased, and one hundred pounds per annum settled upon him during his life by the general assembly of Carolina; which I mention as being necessary to establish the credit of the receipt.

‘ Take of the roots of plantane and horehound (in the summer the roots and branches together) a sufficient quantity; bruise them in a mortar, and squeeze out the juice, of which give as soon as possible one large spoonful; if the patient be swelled you must force it down his throat: this generally will cure; but if he finds no relief in an hour after, you may give another spoonful, which never fails. If the roots are dried, they must be moistened with a little water.

‘ To the wound may be applied a leaf of good tobacco moistened with rum.

‘ Ætius observes, that there are three kinds of asps, viz. the terrestrial; the chelidoniæ (which are found on the banks of the Nile) and ptyades; the terrestrial are sometimes five cubits in length, and sometimes greenish: the ptyades are longer than the terrestrial, and of an ash-colour mixed with green and gold.

‘ The bite of an asp is like the prick of a needle: from a male it is double, from a female quadruple. Nothing distils from the wound unless the animal is much exasperated. It is attended with a stupor, paleness, coldness of the forehead, continual yawning, twinkling of the eyes, inclination of the neck,

nēck, lassitude of the body, and a profound sleep with convulsions. The bite of the chelidonia produces immediate death; that of the terrestrial kills in three hours; that of the ptyas produces dimness of sight, pain at the heart, swelling of the face, and deafness; death after a bite of this kind comes on more slowly.

‘ Drinking plenty of the sharpest vinegar is said to be a cure. Celsus gives us an instance of a boy cured by drinking of vinegar, when there was nothing else at hand.

‘ Spiders are of two sorts, the noxious and the harmless; the noxious are called phalangia; none of these weave any webs like the domestic or harmless sort. Of the former, the tarantula is most often mentioned, and where that species abounds, the cure of its bite is well known; therefore I shall say nothing further on poisons of this kind.

‘ Heister says, the stings of wasps and bees, &c. may be cured with vinegar alone, or mixed with ther. androm. or bol. armen. Some rub the part well with the pulp of a four apple; others use a continual application of the infusion of elder flowers, mixed with a little theriac. androm. and cover the part with a poultice of bread and milk, with a little mel. Britan. et ther. andr. mixed; oil applied immediately is also good; if the sting is left behind, it should first of all (if possible) be taken out.

‘ When stung in the throat by swallowing a wasp, or any other insect, beat up a little honey and oil together, with a little vinegar, till they are well mixed; then give a spoonful of it every minute (at first) ordering to swallow it leisurely; as the symptoms abate, it may be taken seldomer, but continued for some time in intervals; order the patient to forbear speaking, and to compose himself to rest.

‘ The toad, says Allen, is full of venom, and the very centre and repository of terrestrial poisons; if they have no teeth, yet their gums are hard and rough, and by a powerful adhesion so operate upon the part as to insil their venom therein. The virulence of this animal seems to consist in its excrements, particularly in a sharp, caustic urine, impregnated with a volatile salt; for when they are dead they are said to be not at all venomous; they discharge their venom on herbs (particularly strawberries) by pissing, spitting, and vomiting; this is not only pernicious by getting into the body, but by being sprinkled on the skin, unless washed off immediately with urine and salt.

‘ When a person is infected, his skin turns yellow, his body swells universally, his lips and tongue grow black, and a stampering supervenes; he is seized with an asthmatic shortness of

breath, vomiting, cold sweats, convulsions, fainting, and at length with death, if not timely remedied.

‘ If the patient has swallowed the poison, he must take a vomit, and a clyster must be injected, the sooner the better ; also warm and attenuating alexiterials, as theriac and mithridate, in some generous wine, should after the operation of the vomit be forthwith given ; bathing in the salt water and exercise ought to be used.

‘ The mineral kingdom furnishes very few real poisons ; the only natural one is cobalt ; the factitious are arsenic, corrosive sublimate, and glass of antimony ; the true orpiment is neither a yellow arsenic nor a poison, it being void of all deleterious qualities ; neither has it any drastic qualities, either as a cathartic or an emetic. Quicksilver, dissolved in acid, mineral spirits, is likewise a poison ; though of itself it is entirely innocent ; likewise glass of antimony reduced into powder, and exhibited, causes violent vomiting, with most cruel gripings, which often end in death, sometimes in a few hours.

‘ Arsenic taken inwardly creates a pricking, and burning sensation, with a heat and most violent pain in the stomach, a racking torture in the bowels, vomiting, inquenchable thirst, a roughness and dryness of the tongue, fauces, and gullet, with hiccoughs ; then follow most cruel anxieties, palpitation of the heart, faintings, coldness of the extremities ; sometimes black vomits and stools, with a foetid, cadaverous smell ; and a gangrene of the stomach and intestines, which usher in death, if not timely prevented.

‘ In all cases where a person is suspected to have been poisoned by swallowing any substance of a corrosive nature, give as soon as possible large quantities of oil and milk mixed, quart after quart, till the retching to vomit entirely ceases, and the patient is easy. Quære : In the royal navy, when milk cannot be procured, would not the common almond emulsion, or the decoct. althææ be a proper succedaneum, if at hand ?

‘ The most dangerous vegetable poisons are wolf’s-bane, the deadly night-shade, hen-bane, and datura ; to which may be added the roots of the hemlock-drop-wort : the common hemlock is so far from being poisonous, at least in small quantities, that it has of late been found very efficacious in the cure of several most obstinate disorders.

‘ But hemlock eaten inadvertently has produced pains in the stomach and precordia, with a sense of pricking and heat therein, attended with giddiness, the vertigo, epilepsy, and the abolition of the senses, with a strange shaking and distortion of the body ; universal spasms ; a flux of blood from the
cars ;

ears; a swelling as big as one's fist at the pit of the stomach; hiccough, fruitless retching to vomit; a swelling of the face and abdomen; a flux of green froth from the mouth after death.

Allen thinks a vomit of warm water and oil, taken in large draughts and often repeated, will be of great service; as also milk and oil before-mentioned. If the above things will not provoke the patient to vomit, oxymel of squills, sal. vi-trioli, or a decoction of tobacco may be used, as having a more immediate effect, and the quicker the better: it is hardly safe to give even the most gentle cathartic: the stomach being thus emptied, recourse must be had to generous wine and alexipharmacs; such as the bol. alexipharm.—alexiter. haust. diaphoretic. pulv. cardiac. &c. &c. (in Phar. Mar.)

When there is a suspicion that the coats of the stomach or intestines are corroded or ulcerated, it will be improper for the patient to use spices or vinegar, or to indulge in too much wine; but he ought to take a decoction of barley with raisins, or a decoction of china-roots, saffrafas, &c.

The same method is most likely to answer when any other deleterious herb or root has been eaten by mistake, though the particular species should not be known; and Hoffman affirms, that when the patient has been stupefied by narcotics, the best remedies are vomits, mixed with oil, to facilitate the operation.

Besides the poisons already known, there is another too frequently given by the Indians and negroes in America, for which the negro before-mentioned has discovered a cure.

The symptoms are a pain in the breast, difficulty of breathing, a load at the pit of the stomach, an irregular pulse, burning and violent pains of the viscera above and below the navel, very restless nights, sometimes wandering pains over the whole body, a retching and inclination to vomit, profuse sweats, which prove always serviceable; slimy stools, both when costive and loose; the face is of a pale and yellow colour; sometimes a pain and inflammation of the throat; the appetite is generally weak, and some cannot eat any thing: those who have been long poisoned are generally very feeble and weak in their limbs; sometimes spit a great deal; the whole skin peels, and likewise the hair falls off.

For the cure, take of the roots of plantain and wild horehound, fresh or dried, three ounces; boil them together in two quarts of water to one quart, and strain it; of this decoction let the patient take one third part, three mornings successively; from which, if he finds any relief, it must be continued till he is perfectly recovered; on the contrary, if he

finds no alteration after the third dose, it is a sign that either he has swallowed no poison, or that it has been of such a kind as the negro's antidote will not remedy.

During the cure, the patient must live on a spare diet, and abstain from eating butter, or any other fat or oily food; the plantain or horehound will either of them cure alone, but are most efficacious together; in the summer, one handful of the roots and branches of each may be taken in the room of three ounces.

For drink during the cure, take of the roots of golden rod, six ounces; or in summer two large handfuls, the roots and branches together, and boil them in two quarts of water to one quart (to which may be added a little horehound and saffraſas) to this decoction, after it is strained, add a glaſs of rum or French brandy, and sweeten it with ſugar for ordinary drink.

If there is an inward fever, take a pint of wood-aſhes and three pints of water, ſtir and mix them well together, letting them ſtand all night, and ſtrain or decant them at fix in the morning; ten ounces of this liquor may be taken fix mornings following, warmed or cold, according to the ſeaſon and weather; theſe medicines have generally no ſenſible operation, though ſometimes they work in the bowels, and give a gentle ſtool.

In an appendix to this volume, among other valuable articles, the author gives ſome brief directions to the ſurgeon, previous to, and during an engagement at ſea, which are worthy of an attentive peruſal.

To conclude: this work is a judicious compilation of the practice both of phyſic and ſurgery; and though it is more particularly intended for the uſe of the naval practitioner, it cannot fail of being extremely uſeful to the younger part of the profeſſion, whether reſiding at home or in hot climates.

VI. The London Practice of Phyſic. For the Uſe of Phyſicians and younger Practitioners. Wherein the Definition and Symptoms of Diſeaſes are laid down, and the preſent Method of Cure. With the Doſes of Medicine now given. 8vo. Pr. 4s. 6d. Robinson and Roberts.

THIS ſystem of practice, though one of the moſt concise which we have reviewed, is clear and comprehensive; and at the ſame time that the precepts are delivered with brevity, they are judiciously adapted to the ordinary ſtaſe, and particular variations of diſeaſes. The author appears every where to conſider his ſubject with attention, and copies as much

much from observation and experience, as from the established rules of science. The following is his method of treating the measles.

• The measles is an appearance of eruptions over the face and body, about the neck and breast more particularly, not tending to suppuration.

• The signs are, chillness and shivering, pain in the head and fever, sickness and vomiting, a cough, and heaviness about the eyes, with swelling and inflammation, together with a discharge of a serous humour from the eyes and nose. The eruptions appear on the fourth and fifth days; and in about five days from their appearance, they entirely disappear. The symptoms do not go off on the eruption here, as in the small-pox, except the vomiting, the cough and fever increase, with the weakness and defluxion on the eyes.

• The same regimen should be observed here as in the small pox, diluting being very requisite, as it is attended with inflammation; and that of the lungs more especially.

• Bleeding is absolutely necessary, and that, if possible, before the appearance of the eruption: however, if it cannot be done before, it must nevertheless be by no means neglected; for as the lungs are chiefly concerned in this distemper, great regard must be had to them.

• Vomits are to be used with great caution here, as the blood is much agitated by coughing; and the measles, in their dangerous state, may be considered as a peripneumony.

• R Pulv. e chel. c. c. gr. xv. Nitr. purif. gr. decem f. pulvis sextâ quâque horâ sumendus.—R Decoct. pectoral. ℞i. Nitr. pur ʒij. sit pro potu ordinario.

• After the eruption give an anodyne every night; and from the first attack, a clyster every other day; especially in case the body be costive.

• R. Ol. amygd. d. ʒij. Syr. violar. balsam. aa ʒi. Sacchar. cand. alb. pulv. ʒij. m. f. linctus de quo sæpius lambat urgente tussi.—Vel, R Syr. capill. vener. papav. erratic. aa ʒi. Ol. amygd. d. ʒß. Conserv. fruct. cynosbat. ʒij. Spir. vitriol. gutt. decem. m.—Vel, R Ol. amygd. d. Syr. violar. aa ʒi. Sperm. cet. pulv. ʒij. Conserv. ros. rub. ʒiv. m.

• Towards the close of this disease, peripneumonic symptoms come on; gentle purging is necessary: but if the cough continues obstinate, and the fever be attended with a difficulty of breathing, bleeding should be again repeated, especially if the symptoms be urgent. The belly should be kept soluble, and a blister applied between the shoulders, and made perpetual. Issues between the shoulders, or a seton, are of infi-

nite

nite service; and the antimonial powder often repeated, as in the hopping-cough.

‘ An anodyne draught should be given every night of fyr. e mecon. pro ratione ætatis.—If all these methods fail, order the decoction following:

‘ R Decoct. cort. Peruv. \mathfrak{z} iß. Sal. c. c. vol. gr. vi. Nitr. \mathfrak{g} ß. Ac. nuc. Moschat. Syr. balsam. aa. \mathfrak{z} i. f. haustus quartâ vel sextâ quâque horâ sumendus.

‘ Should the eruptions appear livid after a hot regimen in adults, bleed, give the bark with the elix. vitriol.—Where the blood is in a weak dissolved state, abstain from bleeding; give asses milk, provided the hectic heat be not too great; prescribe the bark, country air, butter-milk, goats whey, and small doses of the tinctur. Thebaic. going to rest.

‘ A looseness succeeding the measles, will often give way to bleeding. It is by some ingenious physicians reckoned a great error to purge immediately after the measles, as this disease is occasioned by a light active poison thrown on the skin; and which, after the disappearance, ought rather to be encouraged by a natural perspiration or light diaphoresis. Cooling lenitive medicines are necessary to carry off the remaining inflammatory state of the humours which always remain; but this is not to be attempted by strong or repeated purging.’

We shall next present our readers with the author’s practice in the diseases of the eyes, where his injunctions are judicious and useful.

‘ An ophthalmia is an inflammation of the membranes which invest the eyes, especially the albuginea, and is attended with a pricking pain, heat, beating in the arteries, swelling, violent redness, and scalding tears. It is most to be dreaded when in health; the temples ach, the forehead itches, and the body sweats in the night.

‘ It may be occasioned by whatever produces an inflammation, though it frequently proceeds from accident. When attended with long head-achs, it is bad, and portends blindness.

‘ All hot aromatic food and wine is bad: a low diet, rest, and keeping the part covered from the light, with plenty of dilution, will be here very requisite.

‘ Bleed plentifully and repeatedly more or less, according to the degree of inflammation; purge gently with infus. sen. tart. solub. &c. and order perpetual blisters.

‘ Apply the following:

‘ R Spirit. vin. camphorat. \mathfrak{z} iij. Aq. rosar. \mathfrak{z} ij. m.—Vel, R Aq. ros. \mathfrak{z} iij. Vitriol. alb. \mathfrak{z} ß. m.

‘ If

• If it arise from a blow or bruise, and the eye be swelled and black, after bleeding use the following:

• R Conserv. ros. ℥ij. Liniment. sapon. ℥i. m. f. cataplasma oculo affecto applicand.

• Or, apply oatmeal, oil, and vinegar.

• In case of a very considerable bruise or contusion,

• R Spirit. vin. camphorat. Acet. distillat. aa ℥ij. Spirit. sal. ammon. ℥iss. m.

• There is an inflammation of the eye very different from this, which depends or arises from a laxity of the vessels, and is, for the most part, scrophulous or rheumatic; perhaps venereal: if the latter, anti-venereals must be directed: but in the strumous or rheumatic ophthalmia, no evacuations will answer: if any, it must be by small perpetual blisters; and internally,

• R Decoct. cort. Peruv. ℥iss. Tinctur. guaic. vol. gutt. xxx. Elix. paregoric. gutt. xx. Aq. nuc. Moschat. Syr. eroc. aa ʒi. f. haustus sexta quaque hora sumendus.—Vel, R Tinctur. ros. ℥ij. Aq. cinnamon. spirituos. ʒij. m. sumat sextis horis. Urgente dolore adde haustui nocturno tinctur. thebiac. gutt. x.

• Bark, in any form, does much service in this case. Sir Hans Sloan's liniment has also been of service, as well as in the diseases of the eye-lids depending in such complaints. Millepedes taken alive in a large quantity, Æthiop. mineral. the decoct. sarsæ, have all been advantageously exhibited; and so have the following powders:

• R Viper. Ægypt. pulv. ʒi. Cinnab. antimon. ꝑp. ʒß. f. pulvis bis in die sumend. ex haustu decoct. sarsaparill. & rasur. guaiac. aa p. e.

• Small tubercles appear in the corners of the eyes and eye-lids, resembling a barley-corn or a hail-stone; they are of long continuance, and very slow in their progress.

• The best method will be, to discuss them with the unguent. mercur. fort. and give calomel. gr. unum in a pill over night for ten days, and repeat or desist just as you find it necessary.

• Where these disorders attend delicate relaxed young women, who lead sedentary lives, the bark and chalybeates should be prescribed.

• The gutta serena is a species of blindness owing to an obstruction in the optic nerve, which may proceed from a palsy or a relaxed habit; also from an epilepsy, or old ulcers too hastily dried up.

• In

‘ In this disease the eye remains fair, and seemingly unaffected; though, where it is a true gutta serena, both the eyes are disordered.

‘ The diet should be light and attenuating; evacuations, in general, are necessary and blistering the head, and such things prescribed as in an inflamed ophthalmia, particularly in a full plethoric constitution: next, have recourse to alteratives; such as millepedes, decoct. farfæ, doses of calomel, &c. continued for some time; though the patient must not be brought to a spitting, to prevent which, gentle purges must intervene.

‘ Where a rheumatism or relaxation has given rise to this complaint, the bark will be of use; as also sternutatories and cephalic snuffs; though, in general, this distemper may be regarded as not easily, if at all, curable.

‘ The following forms, however, may be tried:

‘ R Pulv. valer. ℥i. Cinnab. nativ. ℥ß. Syr. aurant. q. f. f. bolus h. f. & summo mane sumend. cum cochl. iv. julepi sequentis.—R Aq. calcis ℥viij. nuc. Moschat. ℥iß. syr. aurant. ℥iij. m.

‘ The patient may take, twice a day, forty drops of the tinctur. fuligin. with a draught of rosemary-tea.

‘ In watery eyes apply aq. Hungar. and give gentle evacuations and alteratives.

‘ Specks on the eye are sometimes happily removed by a little of the following powder blown into it through a perforated quill.

‘ R Lap. calamin. lævigat. ℥i. Sacchar. cand. alb. ℥ß. Of. sæp. ℥i. m. f. pulvis subtilissimus.

‘ The eye-lids grow together in children, which may become very troublesome. In order to remove this complaint, perhaps, nothing will be better than to foment the eye-lids with warm milk and water, with a small spoonful of brandy; and afterwards apply a little unguent. tutiæ, with the addition of two grains of the vitriol. alb. to ℥ij. of the former.

‘ If a sharp serum attends, correct it by proper alteratives and gentle evacuations.

‘ Here extract. corticis Peruvian. in small doses, is of great use.

After the specimens already exhibited, our readers, we hope, will excuse us, if we now insert the article immediately following, on the angina and putrid sore-throat.

‘ An angina is an inflammation of the fauces, with burning heat, pain, tumour, and redness; a difficulty in deglutition, attended with a fever. Frequently the uvula and parts adja-

adjacent are highly relaxed and inflamed, and liquids often rejected by the nose, with redness in the face.

• Here the diet should chiefly consist of water-gruel, weak whey, barley-water, and chicken-broth, drank warm.

• Bleed largely, and repeat it according to the exigency of the case: then

• R Infus. senæ ℥ij. Tinctur. senæ ʒvi. Tartar. solub. ʒβ. f. potio statim sumenda.

• If the symptoms are severe, blister the parts affected immediately, and the back, and use this gargle.

• R Decoct. pectoral. ʒvi. Spirit. sal. ammoniac. ʒβ. m.

• A flannel well moistened with the liniment. volat. is recommended by some: or the bread and milk poultice, with ʒij. or ʒij. of camphire.

• As the blisters dry, purge gently, or throw up lenient clysters till the inflammation abates; then prescribe the following gargarism:

• R Tinctur. rosar. rub. ʒvi. Mel. rosar. ʒβ. Spirit. vitriol. acid. gutt. xx. m.

• If a suppuration should come on, forbear evacuations, and order the vapour of emollient plants to be received through a funnel; scarify the parts, so that the matter may be discharged.

• After which, you may add tincture of myrrh to the last-mentioned gargle; giving the bark, and advising gentle exercise.

• A tea-spoonful of pulv. nitr. directed to the part and swallowed leisurely, has often been known to do service in a beginning inflammation of the throat; or a few drops of spirit. vin. camphorat. with a grain or two of nitre.

• The putrid, or malignant sore throat comes on with a chilliness and shivering, looseness and vomiting, with heat, which succeed each other; pain in the head; soreness of the throat; the eyes are inflamed; there is a faintness and anxiety, together with a florid colour on the inside of the throat and tonsils. It sometimes appears like a broad irregular spot, of a pale white colour; and on the second or third day, the body is covered with the appearance of an erysipelas, with a remarkable swelling in the hands and fingers; the body and arms are also filled with pimples. The efflorescence on the skin does not always attend this disease.

• The soreness of the throat now sloughs and ulcerates; the parotid glands frequently swell, and are extremely painful; a delirium ensues, with heat and restlessness for several days; especially towards night; and a gentle and agreeable sweat breaks out towards the morning, which renders the patient easy:

easy; a faintness, nevertheless, still attends; the pulse is quick and small; in some soft and full, with a loose stroke, seldom hard. An offensive bad taste in the mouth is perceived in this disease, and (in the otherwise weak and infirm, who are chiefly the subjects of it) an acute pain affects the head.

• A looseness and vomiting should be checked; the breath is infectious, and should therefore be guarded against.

• We should allow strong whey made with mountain, or any other rich wine very freely; sage tea; chicken broth; and in case of great sickness at the stomach, mint tea.

• All evacuations in this disorder are highly injurious, however the pulse and other symptoms may indicate them; and this is evident from undoubted experience and authority. Give an ipecacuanha vomit on the first being called, by which means you may, in a great measure, stop the sickness and prevent a looseness, which very frequently attends in this case; and then order thus:

• R Aq. alexet. simp. ℥i℥. spirituos. cum aceto ℥iij. Pulv. contrayerv. simp. ℥℥. Confect. cardiac. ℥℥. Syr. croc. ℥i. f. haustus quartâ quâque horâ sumendus.

• If the loose stools are not prevented by these means,

• R Aq. cinnam. simp. ℥vi. Elect. e scord. ℥iij. m. Lomat. cochl. ij. post singulas sedes liquidas.

• If the tonsils are much swelled, blister behind the ears and between the shoulders, and prescribe the following gargle.

• R Decoct. pectoral. ℥i. Rad. serpentar. contus. ℥ij. coque per semihoram; colatur; adde Acet. Tinctur. myrrh. aa ℥i. Mel. optim. ℥ii. m.

• This should be often used, and the parts be cleansed with it by the means of a syringe; and if the sloughs do not soon separate, touch them with the following, with an armed probe, or by the syringe.

• R Gargarism. præscript. ℥ii. Mel. Ægyptiac. ℥i. m.— Vel, R Aq. puræ ℥iv. Spirit. salis corrosiv. q. s. ad grat. aciditat. sæpius utend. pro gargarisma.

• By this method the sloughs will separate, and the symptoms in general abate; but will leave the patient languid, weak, and low, with some hectic appearances. At this time it will be proper to order the cortex, with the elix. vitriol. asses milk, a country air, generous diet, and gentle exercise.

• For a further history of this disease; consult a small treatise published by the celebrated Dr. Fothergill.

We may safely recommend this volume, as an useful compendium to young practitioners.

VII. *Poems on several Occasions.* 4to. Pr. 2s. 6d. Doddsley.

THE author of this publication informs us, that these pieces were his first attempts in poetry, that most of them were written when he was about twenty years of age, and that they are now printed at the request of some of his friends, who have been pleased to honour them with their approbation.

This, we must confess, is one of the weakest excuses which any writer can alledge for publishing his compositions. A bad poet may have acquaintance who are more injudicious than himself, or he may take mere compliments for praises. In this age of politeness, few people would choose to inform the bard, who submits his verses to their perusal, that they are contemptible, and absolutely unfit for publication. It has been long since observed, that poets are a waspish sort of people: 'genus irritabile vatum,' says a brother of the quill. This author, however, has not been deceived by his friends. The latter, we believe, will have no occasion to repent of their advice, nor the former of his compliance. If these are considered as the productions of early youth, they will do him no discredit. The following piece is the first in the collection.

The B E G G A R.

—————*inopemque paterni*
Et Laris, et Fundi—————Hor.

' Pity the sorrows of a poor old man !
 Whose trembling limbs have borne him to your door,
 Whose days are dwindled to the shortest span,
 Oh ! give relief—and Heav'n will bless your store.

' These tatter'd cloaths my poverty bespeak,
 These hoary locks proclaim my lengthen'd years,
 And many a furrow in my grief-worn cheek
 Has been the channel to a stream of tears.

' Yon house, erected on the rising ground,
 With tempting aspect drew me from my road,
 For plenty there a residence has found,
 And grandeur a magnificent abode.

' (Hard is the fate of the infirm, and poor !)
 Here craving for a morsel of their bread,
 A pamper'd menial forc'd me from the door,
 To seek a shelter in an humbler shed.

' Oh ! take me to your hospitable dome,
 Keen blows the wind, and piercing is the cold !
 Short is my passage to the friendly tomb,
 For I am poor—and miserably old.

' Should

• Shou'd I reveal the source of ev'ry grief,
If soft humanity e'er touch'd your breasts,
Your hands wou'd not withhold the kind relief,
And tears of pity could not be repress.

• Heav'n sends misfortunes—why should we repine ?
'Tis Heav'n has brought me to the state you see ;
And your condition may be soon like mine,
—The child of sorrow—and of misery.

• A little farm was my paternal lot,
Then like the lark I sprightly hail'd the morn ;
But ah ! oppression forc'd me from my cot,
My cattle dy'd, and blighted was my corn.

• My daughter—once the comfort of my age !
Lur'd by a villain from her native home,
Is cast abandon'd on the world's wide stage,
And doom'd in scanty poverty to roam.

• My tender wife—sweet soother of my care !
Struck with sad anguish at the stern decree,
Fell—ling'ring fell a victim to despair,
And left the world to wretchedness and me.

• Pity the sorrows of a poor old man !
Whose trembling limbs have borne him to your door,
Whose days are dwindled to the shortest span,
Oh ! give relief—and Heav'n will bless your store.

Whether it is consistent or not with the character of a beggar, to bewail his miseries in refined language and harmonious numbers, may be a question with some readers : but the candid and the benevolent, who pay no regard to such a point of critical nicety, may perceive in this poetical lamentation an agreeable simplicity, and an air of melancholy, which will please the imagination, and excite the tender sentiments of humanity.

The subsequent pieces in this collection are, an Epistle to a Female Friend, on the Death of her Father ; a Tale ; an Invitation to a Brother Collegian ; an Epistle to Lorenzo on Compassion ; the Sparrow and Hawk, a Fable ; Ossian's Address to the Sun, in blank Verse ; an Address which was spoken by one of the Charity Children at the Anniversary Meeting at W—— ; Cheerfulness, a Poem ; a Caution to a Debauchee ; an Epistle to Miss —— ; another to a married Lady of injured Character ; a third on the Death of the Author's Sister ; and an Ode in Imitation of Anacreon.

VIII. *Timanthes: a Tragedy. As it is performed at the Theatre-Royal in Covent-Garden. By John Hoole. 8vo. Pr. 1s. 6d. Becket and De Hondt.*

Demophoon, king of Thrace, was commanded by the oracle of Delphi to sacrifice annually a virgin to Apollo, till the true heir to his crown should be found and acknowledged, who was supplanted by a false one. Timanthes, his son, had privately married Ismena, the daughter of Mathusius, the king's old friend, and experienced general, who had trained Timanthes to the art of war; because it was a capital crime in Thrace for a subject to marry one of the blood royal. Demophoon, with the arbitrary policy of Thrace, kept his daughter Arsinoe in retirement, that she might not run the risk of being one of the annual victims which were drawn by lot; and that, by her presence, the injustice of her exemption from the fate of the other virgins might not be more strongly obtruded upon the minds of the people. Mathusius, the father of Ismena, warmly remonstrates to Demophoon against this tyranny. The king resents the freedom of Mathusius with indignation; and to punish his temerity, destines Ismena to be the propitiatory victim, and allows her not the usual chance of the lots. Timanthes comes home victorious over the enemies of the Thracian state; and his younger brother Cherinthus, Demophoon's son by his second queen, Serena, arrives with Cephisa, the daughter of Nicanor, king of Phrygia. The two kings had entered into a treaty of affinity, and Cephisa was sent to Thrace to be married to Timanthes. Cherinthus, and this princess, had conceived a strong passion for each other during the voyage. Mathusius resolves to fly from Thrace with his daughter, in a vessel prepared by him for the purpose; Timanthes opposes the flight of Ismena, and in the warmth of his dispute with Mathusius, he asserts the right he had to her person, and discovers their marriage, hitherto kept a profound secret. During their altercation, the guards enter, and seize Ismena. Timanthes, enraged at this violence, is determined at whatever hazard, to rescue his wife, and fly the country with her and her father. In the mean time Ismena, the destined victim, is conducted to the temple: Timanthes meets her in the way, is agitated with the strongest emotions of grief and rage, and flies, to call together a band of chosen friends to deliver her from the holy inhumanity. He returns; drives the priests from the temple; is surprised by Demophoon, whose paternal reproaches disarm the son. He owns to his father that he is married to Ismena; their tender and disinterested vindication of each other, seconded by the intreaties of Cherinthus, make

him suspend his resolution. They are committed separately to prison. By the intercession of Cephisa, Ismena's son Olinthus is sent to her while she is in the prison : Cephisa prevails upon Demophoon to go along with her to visit Ismena. By the tender supplications of Cephisa and Ismena, the heart of the old king is melted ; he promises forgiveness to the husband and the wife. Cherinthus acquaints his brother Timanthes with his father's reconciliation : his joy is soon changed into grief and horror by Mathusius, who brings him a paper, which by Argea, his former queen, was committed to the care of Barcene, the late wife of Mathusius. This paper discovers that Ismena is not the daughter of Mathusius, but of Demophoon ; it was to be discovered when Ismena's safety required it ; and it referred to another paper to be found in the household temple, which explained why Ismena was to pass for the daughter of Mathusius. This was a contrivance of Argea, who had no male children, and wanted an heir to the crown. Mathusius finds the other paper, and Demophoon reads its contents ; it informs them, that Timanthes is the son of Mathusius. Thus is the whole knot fortunately unravelled : Timanthes, and the princess Ismena, are at last happy ; Cherinthus is declared lawful heir to the crown of Thrace, and marries Cephisa.

Mr. Hoole has constructed his Timanthes on the Demophoon of Metastasio. In forming this tragedy, if, indeed, the word tragedy may with any propriety be applied to the piece by an Englishman, the author must have had nothing but immediate interest in view. It may gratify the prevailing passion for novelty, and it may reward the labour of the writer, but it will not be honoured with lasting fame. If an Italian opera deserves to be called a tragedy, we may apply that title to Timanthes. Nor can we allow a dramatic performance to be either a comedy or a tragedy, merely because it is, according to Horace's rule—*Neu minor, neu—quintâ productior actû*. We are willing to give up, in favour of the piece now under examination, many of the other more internal, and minute old rules, as equally immaterial and absurd : but certainly the man who has reputation in view, must endeavour to adapt his plan and his sentiments to the custom, the taste, and the genius of the country in which he writes. The famous Metastasio, whose whole works are not worth a single speech that might be produced from Shakespeare or Otway, wrote as much to the gamut as to the heart. The Italian drama is a constant and preposterous war with nature ; its object is, to feast the ear and the eye, not to move, invigorate, and improve

prove the heart. Its heroes and patriots are eunuchs; its kings not only warble out their love, but their resentment; the thunder of their majesty; and, to use a superlative antithesis of Mr. Colman,

They roar—but roar like any nightingale.

But these who yet retain a true English taste, expect in an English tragedy, variety of characters, elevated sentiments, the prominent and striking features of nature, a number of unexpected and great incidents, and the signal punishment of vice. In these essentials Timanthes, it must be owned, is deficient. Horace said formerly,

Mediocribus esse Poetis

Non Dii, non homines, non concessere columnæ.

The idea of mediocrity here should be confined to mere versifiers, to mere turners of verses. There are degrees of excellence in poetry as well as in the other fine arts. Parnell and Gay are true poets, and are likely to live, though they are very far inferior to Pope and Dryden.

Mr. Hoole's verses are very easy and harmonious; and his imagination is just and tender. When Demophoon, in the first act, proposes a bride to his son Timanthes, on his return from war, the succession of love to arms, the decline of life, and the old man's recollection of past pleasures, are well imagined and expressed in the speech of the king.

Demophoon.

Thou canst not tell

How dear I hold thee—to the toil of arms

Loves gives its soft relief, and beauty best

Smooths the rough front of war: tho' now my years

Roll forward, and the summer of my life

Yields to declining autumn, well I know

What youth has been, and what befits the age

When jocund spring leads up the laughing hours.

Timanthes, in the same act inquires of Ismena after the welfare of their son Olinthus. In Ismena's answer, the tenderness of the mother, and the wife, are beautifully pictured.

Ism. Some God, that watches o'er this pledge of love,
Sure crowns his tender age with growing beauty,
Or the fond mother with imagin'd grace
Has deck'd his infancy; his looks already
Assume thy manly sternness; when he smiles,
He's all thyself; and oft as I can steal
A wish'd for look, I gaze with rapture on him,
And think I view Timanthes, till deceiv'd

With the dear thought, I strain him to my breast,
And in the son embrace the absent father.

The secret workings of love are naturally and expressively painted by Cherinthus, where he thus addresses Cephus, in the second act.

‘*Cheris.* And yet sometimes I felt a flattering hope :
Methought I oft observ’d a tender sigh
Steal from thy breast, view’d in thy eyes a softness
That seem’d much more than friendship’—

When Timanthes reveals the secret of his marriage, to Mathusius, Ismena pathetically deprecates his resentment, in the following lines,

‘*Ism.* Here prostrate at your feet, permit me now
To own the fault excess of love inspir’d ;
And yet you can forgive ; for if I read
Those looks aright, resentment dwells not there :
Nor will I plead the virtues of the prince,
Tho’ these, my lord, were oft your lip’s fond theme,
While under covert of yon’ arching shade,
I drank, with greedy ears, his grateful praise.’

The speech of Ismena, when the guards take her off, is very picturesque, and expressive of her strong emotions.

‘*Ism.* Think not, Mathusius,
Though black adversity now folds me round,
That aught of anguish for myself can shake
Thy daughter’s mind—No ! I could bear it all !
But when we view the pangs of those we love,
The firmest temper shrinks, and even the tear
Of weakness then is virtue—Gracious heaven !
Protect, defend—I would, but must not speak—
Ye powers ! who read my thoughts, supply the prayer
I cannot utter, and, whate’er her doom,
At least, in those she loves, preserve Ismena !’

Timanthes begs of Demophoon the life of Ismena with very affecting and forcible eloquence ; we owe this speech to the muse of Metastasio.

‘*Timan.*

Alas ! my father,

I cannot now obey you—O ! if ever
I have deserv’d a parent’s tenderness,
If with a bosom seam’d with honest scars,
I have return’d a conqueror to your arms,
If e’er my triumphs in the glorious field,
Have drawn the tear of pleasure from your eyes,
Release, forgive Ismena—lost, unhappy,

She

She has no friend but me to plead her cause!
 And shall she perish!—think you view her now
 In early bloom of life, who never knew
 The thoughts of guilt, stretch'd on the fatal altar
 In all the pangs of suffering—think you see
 The life-warm blood gush from her tender breast,
 Hear the last accents from her trembling lips,
 Behold her dying eyes—but thou art pale!
 Why look'd thou thus upon me!—O! my father!
 I see, I see the gracious signs of pity;
 Do not repent, my lord—indulge it still,
 For never will I quit these sacred feet
 Till thou hast given the word to spare Ismena.'

Timanthes in the fourth act reveals his marriage to Demophoon. Ismena's vindication of him, and his vindication of Ismena, are happily imagined by Metastasio, and well expressed by Mr. Hoole,

Ism. O mighty king! before your sacred feet
 Behold the cause of all—then from Timanthes
 Avert your wrath, and let Ismena bear
 The punishment; 'tis I, and I alone
 Am guilty—think that I, with artful wiles,
 Seduc'd him first to love, that I enforc'd him
 With frequent tears to these forbidden nuptials.'

Timan. Believe it not—she did not—no, by heaven,
 The deed was mine alone—with all the warmth
 Of unremitted love I still pursu'd her;
 A thousand times she banish'd me her sight,
 As often I return'd—I vow'd, intreated,
 But all in vain, till frantic with despair
 I menac'd with a desperate hand my life.'

The whole scene and the next are tender and affecting.

In the fifth act the soliloquy of Timanthes in the prison is very moral and poetical: it is Metastasio's. There is not a more nervous passage in the play.

Timan. Why should we covet life? What are its charms,
 Since all degrees are wretched? Every state
 Partakes of misery: in infancy
 We tremble at a frown; in ripening youth
 We're made the sport of fortune and of love;
 In age we groan beneath the weight of years;
 Now we're tormented with the thirst of gain,
 And now the fear of loss: eternal war
 The wicked with themselves maintain; the just

With fraud and envy: all our schemes are shadow
Vain and illusive as a sick man's dream,

Mr. Hoole avails himself of Olinthus, and brings him upon the stage. The sight of the child is undoubtedly a very natural and strong persuasive to the reconciliation of the grand-father: but this part, we think, ought rather to have been related than represented. In the dignity of tragedy, nature is to be adhered to; but her operations are not indiscriminately to be exhibited. The mind, which, in its calmer state is highly pleased with the humbler sweets of domestic life, is apt to find them insipid, and impertinent, when it is actuated by strong passions, elevated by important events, and only intent on great objects.

This circumstance, however, would not hurt Timanthes, the still state of mind considered in which the spectators now-a-days sit at a play. We frequent not the theatre to open our hearts to the author, but to see a favourite player. We are too dissipated even to be at the pains to feel. A pompous procession will atone for the want of invention; and the majestic deportment of Mrs. Yates is a full substitute for the sublimity of Shakspeare.

What a pity it is that the divine Otway, who died for want, in the iron age of Charles II. had not lived now, to procure himself affluence in the golden days of George III.

IX. *The Amyntas of Tasso. Translated from the original Italian by Percival Stockdale. 8vo. Pr. 3s. 6d. Davies.*

IN pastoral poetry, an ideal representation of life has been the favourite amusement of all ages and of all nations. The sentiments and manners of this species of writing are so far removed from reality, that pastoral life may be compared to a perfect character of the drama, which all admire, and all equally despair to attain. The picture is agreeable, not on account of exact resemblance, but because we wish to imitate it, and have some faint hopes of drawing near to the original. After the mind has been fatigued with the continual repetition of the same scenes of business or pleasure; when it has been oppressed with the anxiety arising from the restless cares of ambition, or the more sordid pursuits of avarice; it willingly reposes itself on the softer pleasures of rural simplicity, and harmless rustic mirth.

Homer represents Jupiter himself tired with looking down from Olympus on the dreadful carnage made by the Greeks and Trojans. He turns his eyes from that horrid scene of blood and slaughter, to view with complacency a harmless race of men,

men, who delight in acts of justice, and who live with primæval innocence and temperance.

Jove turn'd to Thracia, from the field of fight,
Those eyes that shed insufferable light,
To where the far-fam'd Hippomolgian strays,
Renown'd for justice and for length of days.
Thrice happy race ! that innocent of blood,
From milk innoxious seek their simple food ;
He sees delighted, and avoids the scene
Of guilty Troy, of arms, and dying men.

Pope's Homer.

The great model of pastoral poetry, and which all succeeding poets are supposed to have imitated, is to be found in the writings of Theocritus.—His Doric muse pleases, from the great simplicity of manners, and the easy and happy turn of expression to be found in his celebrated Idyllions. But if Arcadia be fairly pictured by Theocritus, we cannot suppose its inhabitants very innocent or very happy ; since they are oftentimes described as full of obscene mirth, low scurrility, and not seldom guilty of the most brutal lust.—In giving a review of the *Amyntas* of Tasso, it will not be expected we should write an elaborate essay on pastoral poetry in general : we shall only observe, that among all the writers of eclogues, ancient and modern, Mr. Pope possesses the first place for chastity of manners, elegance of expression, and harmonious versification. We suppose with the critics, that Spencer approaches nearer to the rustic simplicity of Theocritus ; but our old poet is in his eclogues still more obsolete than in his *Fairy Queen*, and we are not fond of poring over an author by the help of a glossary.

Gay has much simplicity, and describes rural sports and rural love in an artless and happy manner.

From pastoral in general, we come to that species of writing which is the business of this criticism.

The pastoral comedy is entirely of Italian growth : it was unknown to the Greeks and Romans. The marquis of Villa attributes to Torquato Tasso the invention of this species of the drama. The author of *Pastor Fido*, under the feigned name of Verati, asserts, that Signior Becari, a citizen of Ferrara, was the first who gave to Italy the pastoral comedy. It is a question of no great importance ; for in all probability the *Sacrificio* of Becari was a contemptible performance ; as we know, from the annotations of the learned Menage upon the *Amyntas* of Tasso, that he could not, with the most diligent search, procure a sight of it. So fond were the Italians of this

new comedy, that Clement Bartoli of Urbino is said to have no less than eighty of them in his possession.

The Gentle Shepherd of Allan Ramsay is the only pastoral comedy Great Britain has to boast of. That is indeed a master piece in its kind. It has the true Doric simplicity in manners, customs, language, and action.

Mr. Gay wrote a pastoral tragedy called Dione, formed upon the Amyntas of Tasso; but he has had no successor in that way of writing. Many of the ballad operas lately exhibited at our theatres have had a very happy mixture of pastoral life, particularly *Love in a Village*, and the *Maid of the Mill*.

The translator of Amyntas appears to be a man of genius and learning; his imagination is warm, and his expression vigorous. Tasso could not have wished for a better judge of his spirit, style, and taste. In a very animated preface, he draws a very faithful and striking picture of his favourite author.

'The poem is deemed, by all good judges, excellent in its kind. It was written by one of the greatest poets the world ever saw, when his mind was in the maturity of its vigour. He was well acquainted with the best models of pastoral writing; his soul felt their beauties; and as his feelings were delicate and comprehensive, he was not a servile imitator; he revered the laws of his predecessors, and he caught their beauties; but he enriched his work with sentiments and pictures of his own tender and warm imagination. The Amyntas, therefore, may, in just metaphor, be stiled, a garland composed of the choicest flowers of Arcadia.'

Mr. Stockdale's zeal for Tasso carries him to great lengths. We question whether the public will justify him in his contemptuous behaviour to Boileau, who is characterised severely by the title of *contemptible French rhymist*. This general charge will include the best of the French poets, whose power of versification is confessed to be inferior to Boileau's. The angry critic himself, as if willing to make amends for this sudden salty of ill humour, quotes Boileau's fine picture of a pedant bristled all over with Greek, and full of Aristotelian criticism.

But the translator might have passed on quietly, perhaps, with his contempt of the *Frenchman*, had he not thrown down his gauntlet, and boldly challenged the critics in two very extraordinary assertions, viz. that Pope's translation of Homer is of more value to an Englishman of taste, than the original itself; and that Tasso is a greater poet than Virgil. We give the reader the words of the translator.

'Tasso is a greater poet than Virgil. Pope will be admired as long as the English language is understood; and as long

long as the human breast glows, while it imbibes the sacred flame of poetry. An Englishman, who is sensible to the charms of the Muses, and free from prejudice, not trilled with Greek, however profound a Grecian he may be, would not so much regret the loss of the original *Iliad*, as of Pope's translation of that poem.'

His opinion of Pope's translation of Homer may be very just; but an examination of that postulatium does not belong to our subject. We suppose Mr. Stockdale prefers Tasso to Virgil on account of his invention; perhaps too he is more charmed with the fire of Tasso, than the correct spirit of Virgil. By some the Roman poet is degraded to a mere commentator upon Homer, but surely with very great injustice. The story of Dido is certainly his own; so are many noble parts of that divine poem. Virgil excels all authors in two things, in the pathetic, and in his power of language.

How beautifully are the horrors of any battle or circumstance contrasted and softened by the most tender and familiar strokes! We shall mention only one instance out of many that might be produced. The harsh and dreadful sound of Alecto's trumpet strikes all that hear it with horror and astonishment. The poet, to diversify the scene, contrives to throw in that beautiful picture of an affrighted mother pressing her infant to her bosom.

Et timida matrem pressere ad ubera natos.

The utmost excellence that any author could arrive at in the power of language, has been given to Virgil. Language, without vigour of sentiment, would be mere sound. Elegance, strength, propriety, and sublimity, unite in the composition of this excellent writer. We are afraid that here even Tasso himself would decline the contest, and modestly say,

*Non ita certandi cupidus, quam propter amorem
Quod se imitari auro.*

After all, when we examine the merits of the two poets in point of *invention*, it may not be altogether so clear that Tasso bears away the palm. Has Mr. Stockdale visited the fountains from whose sources Tasso drew his poetical draughts? He that has read with care those authors, of whom Mr. Pope says,

'And all such writers as are never read,'

can best tell how much Tasso has borrowed, and what is the just proportion of his own native stock.

The Knights of the Round Table, the Twelve Peers of France, and a thousand other volumes of chivalry and knight-errantry, were the grand stores from whence the epic Italians were continually borrowing. Nay, the very poets that preceded Tasso might, probably, hold the torch to him when he wrote his *Jerusalem Delivered*.

If

If we allow for a few trifling faults, and some peculiarities in the translation, the candid reader must grant that it is worthy of the original.—Mr. Stockdale's account of it, and of the energy of English poetry, the reader will peruse with pleasure.

‘ I have endeavoured in this translation, to express the sentiments of Tasso as he would have done had he been an Englishman, without a servile regard to his words : nay, in some places, I have added sentiments and lines of my own ; a liberty, which, I think, may be allowed in translating works of imagination, and amusement, though it is unpardonable in transcribing history and severer truth from one language into another. I have not, however, suppressed any part of the original ; and where I have made additions to it, I thought the translation would have been flat without them. The Italian language is so liquid and flowing, so poetical an organ of sentiment, that an Italian line, which is good poetry, will lose a great part of its beauty, when translated into an English verse, however easy and harmonious. In such a case, an English translator must have recourse, if he can, to that vigour of thought which is so peculiar to his nation. England hath produced the greatest poets in Europe, not because our language, though a very noble one, is better adapted to poetry than any other ; but because we have had sublimer geniuses than any people in the world. I am far from arrogating any excellence to myself : indeed it was not necessary in translating *Amyntas*. I have only endeavoured, where it was requisite, to tread in the steps of my countrymen.’

The translator has not confined himself to blank verse ; he has often very happily varied his measure, especially in the chorusses, which are extremely animated and poetical.—We shall give our readers that which is addressed to Love, at the end of the second act.

‘ I. Say, love, what master shows thy art,
That sweet improver of mankind,
Which warms with sentiment the heart,
With information stores the mind ?

II. Whence does the soul, disdaining earth,
To Æther wing its ardent way ;
Who gives the bold expressions birth,
That all its images convey ?

III. 'Tis not to Greece's learned soil
The world this happy culture owes ;
Which not from Aristotle's toil,
Nor yet from Plato's fancy flows,

IV. Apollo,

- IV. Apollo, and the tuneful Nine,
Attempt the envied song in vain;
Their numbers are not so divine,
As is the lover's tender strain.
- V. Scholastic art, the Muse's lyre,
In vain their privileges boast,
The lover breathes a purer fire;
He sings the best who feels the most.
- VI. No power above, and none below,
But thou, O love! can thee express;
To thee thy sentiments we owe;
To thee we owe their glowing dress.
- VII. Thou canst refine the simple breast,
And to a poet raise a swain;
His humble soul, by thee impressed,
Assumes a warm, exalted strain.
- VIII. His manners take a nobler turn;
His inspiration we descry;
Upon his cheek we see it burn,
And speak, in lightning, from his eye.
- IX. With such a new, ideal store
Thy dictates fill the rustic mind;
Such oratory shepherds pour,
They leave a Cicero far behind.
- X. Nay, such nice heights thy powers can reach,
With thee such varied rhetoric dwells,
That even the struggling, broken speech
The modelled period far excels.
- XI. Thy silence oft, in striking pause,
The lover's great ideas paints;
Sublime conception is its cause;
The mind expands, but language faints.
- XII. Free, uncompressed, the thought appears,
Which words would awkwardly controul;
And nature holds our eyes, and ears;
We seem to hear, and see the soul.
- XIII. The lettered youth let Plato's page
With generous sentiment inspire;
I'm better taught than by a sage,
And catch a more ethereal fire.
- XIV. A nobler, and a speedier aid
My virtue hath from Cælia's eyes;
By them more happy I am made;
And as I'm happy, am I wise.

XV. Let the mistaken world suppose
That nature in old Homer reigns;
Or, still more blindly think she flows
In Virgil's cold, and labour'd strains.

XVI. I carve my love upon a tree;
Scholars consult its faithful rind:
Throw books away, for there you'll see
A livelier copy of the mind.'

Where there is so much merit in a performance, it would be deemed inconsistent with candor to dwell upon trifling faults; but the nature of this work requires we should point out what we think is really blameable, and which, at the same time, can be very easily amended.

Mr. Stockdale now and then departs from that simplicity of language, which distinguishes so peculiarly the pastoral manners.—We think the word *annonce*, which is properly a French word, (though originally from the Latin) and but lately brought into use, by no means fit for the mouth of a shepherdess.—*Volition* is liable to the same censure as *annonce*.—Though the measure of a verse demands contraction, Mr. Stockdale gives every word at full length, and leaves it to the reader's sense of harmony to make the necessary abbreviation.

To give smoothness to his versification, he ventures at what some will call a peculiarity, if not an affectation. The genitive case is not, as usual in other writers, contracted.

' Love hath reclaimed me to my *sex's* joy.'

Sometimes, but very seldom indeed, the sense is famed by an improper epithet, and the ear hurt by too near a repetition of the same sound.

' Nay such *nice* *beights* thy power can reach.'

X. *A General View of Ancient History, Chronology, and Geography, containing, 1. Two Historical and Chronological Charts, wherein the four great Monarchies, with the chief Heads of the Grecian and Roman Histories, are represented in one View. 2. A geographical Description of Egypt, Asia, Greece, Italy, and Gaul. 3. A Compendium of ancient History, corresponding to the Charts, and including the principal Occurrences from the Establishment of the Assyrian Monarchy to the End of the Roman State.* By Thomas Stackhouse, A. M. 4to. Pr. 4s. 6d. Doddsley.

THE highest praise is due to such authors as have devoted their studies to facilitate the instruction of youth, whose weak capacities would for ever wander in the labyrinth of

of erudition, if judicious compilers did not lend a clue to conduct their footsteps to the temple of Science. The work before us may be justly considered in the light of a clue of this nature, which seems very well calculated to guide and direct the inquiries of those, who attach themselves to the study of ancient history. As the various branches of this delightful part of literature are scattered through a multitude of authors, some of whom have given opposite and contradictory accounts, the utility of this performance is the more conspicuous, since it may serve as a compass to direct those who sail in the vast ocean of ancient history, and bring them safely to the wished-for port of useful knowledge.

Our author's plan was drawn up, as he says, for the improvement of some young persons of distinction, whom he attended and instructed, at well in these as in other branches of learning. His aim was to sketch, as it were, the outlines of history, and present them in a chronological succession to the learner's view, on such a comprehensive plan as might enable him, by seeing the order and connexion of all the parts, to attain a clear and distinct idea of the whole; and thus be properly prepared to read ancient history with pleasure and advantage.

To this compendium of history he prefixes two chronological tables; the former of which he calls a Synopsis of the four great Monarchies; the latter, a Synopsis of the Grecian and Roman States. Beginning with the first monarchy, he gives a brief account of the Assyrian empire, which was founded by Nimrod; and ended at the death of Sardanapalus. The empire was then divided into three several kingdoms, viz. the Assyrian, Babylonian, and Median; of each of which he gives a succinct idea, and points out the connexion between sacred and profane history, till upon the death of Cyaxares, Cyrus translated the empire to the Persians, and became sole monarch of the East. From thence he proceeds to sacred history, and lays before the reader the succession of the kings of Israel and Judah, from Saul down to Zedekiah, in whose time the city of Jerusalem was razed to the ground, the temple reduced to ashes, and the king carried captive to Babylon with his people, in the year before Christ 588. He next goes on to the Persian empire, and enumerates all the sovereigns that reigned over it, from Cyrus by whom it was founded, down to Darius Codomannus, who was defeated by Alexander the Great, in three pitched battles, and basely slain by Bessus, general of the Bactrians.

Then comes on the third monarchy, called the Grecian, or Macedonian, founded by Alexander the Great, in 330, before Christ.

Christ. This prince dying without issue, his captains, after sacrificing his whole family to their ambition, divided his dominions among them. The chief kingdoms, to which this division gave rise, were Egypt, Syria, Asia-Minor, and Macedon; the most powerful of these were Egypt and Syria. Our author here gives a complete list of the kings of Egypt, from Ptolemy, the son of Lagus, by whom that kingdom was founded, down to Ptolemy junior, who murdered Pompey the Great, and was himself drowned in the sea-engagement against Cæsar; after which his sister Cleopatra reigned over that kingdom alone, and lived with M. Antony, till Augustus Cæsar made Egypt a Roman province, about thirty years before Christ. After these, he enumerates the kings of Syria and Babylon, from Seleucus Nicator, the founder of the kingdom of Syria, down to Antiochus Asiaticus, who, having reigned four years in some part of the country, by the permission of Lucullus, was stript of his dominions by Pompey, when Syria was reduced to the form of a Roman province, sixty-four years before Christ.—Then follows an account of the kings of Asia Minor, Antigonus surnamed the Cyclop, and his son and successor Demetrius; to which he adds, the succession of the kings of Pergamus, from Philetærus the eunuch, the founder of this kingdom, to Attalus Philometer, the son of Eumenes, who leaving his goods to the Romans, they claimed and took possession of his kingdom, as a part of them, and after some resistance from Aristonicus, reduced it to a province, which they called the Proper Asia.—The last division among Alexander's captains was that of Macedonia, of whose kings our author gives an exact list from Philip Aridæus, down to Perseus, who, by refusing to observe the conditions imposed upon his father Philip, brought upon himself the resentment and army of the Romans, under the command of the consul Æmilius, by whom Perseus was defeated, taken and carried to Rome, to grace the consul's triumph; this event put an end to the kingdom of Macedon, and reduced it to a Roman province.

To the foregoing account of the three monarchies, is subjoined a compendium of the Grecian history, which begins with the kingdom of Sicyon, founded by Ægialeus above 2000 years before Christ, and which lasted about a thousand years. Then follows the kingdom of Argos and Mycenæ, which continued, till the Heraclidæ, or descendants of Hercules, having seized Peloponnesus, changed the form of government at Lacedæmon, and erected a new kingdom under two kings, Procles and Eurysthene, the sons of Aristodemus. Here follows an uninterrupted list of the kings of Lacedæmon, under

under the two lines of Eurypon and Agis, till it fell under the power of tyrants, from whom it was at last freed by Philopæmen, who joined it to the Achæan league. Next comes the succession of the kings of Athens from Cecrops, by whom it was erected in the year 1556, before Christ, down to Codrus, after whose death the regal government was abolished, and perpetual presidents, or archons, introduced, who were liable to give an account of their administration. The year 1044 is remarkable for the colonies settled in Ionia and Æolia, when all Asia-Minor was filled with Grecian cities. In the year 776, when the Olympic games, instituted by Hercules, were revived, the times called *fabulous* are supposed to end, and the historical times begin, wherein the affairs of the world are related by more faithful and authentic narratives. In 754, the power of the archons was, by the Athenians, rendered decennial, instead of perpetual; and in 684, it was farther reduced, and rendered annual. In 560, the sovereign power was usurped at Athens by the tyrant Pisistratus. After Athens had recovered her liberty, a long war ensued between that republic and the Persians, in which the former gained several considerable victories over the latter, and a peace at length was concluded between the two powers, highly honourable to the Athenians. No sooner were the Athenians and Spartans freed from the common enemy, than they began to quarrel with each other, and this brought on the Peloponnesian war in 431, which ended in 405, by Lyfander's defeating the Athenian fleet of 180 ships at Ægos-Potamos, and afterwards taking the city of Athens. In the year 400 the Athenian democracy was dissolved, and the people obliged to submit to the government of the thirty tyrants; but the social war afterwards breaking out, they recovered their freedom and independency. To this succeeded the Phocian or sacred war, which was ended by Philip, king of Macedon, who defeated the Athenians and Thebans at the battle of Cheronæa, and became master of all Greece. Athens, attempting to recover her liberty, was again reduced by Alexander the Great, in 335. In 281 the Achæan league was formed, which was a kind of republic, composed of several Grecian cities, united together for their mutual defence.—Thus we have the outlines of the Grecian history, down to the year 246, when Corinth being destroyed by the Romans under the consul Memmius, the Achæan league perished with it, and Greece became a part of the Roman empire. To this compendium of the Grecian history is added a list of the persons eminent for learning or genius among that nation.

Mr. Stackhouse then proceeds to give a sketch of the Roman History, which he traces from its first foundation by Romulus, in the year before Christ 753, through the early ages, when it was under the regal and consular government, down to the Roman or fourth monarchy: this began with Julius Cæsar in the year 48 before Christ, and ended in the year of our Lord 474, when Odoacer, king of the Goths, confined the last emperor Augustulus in a castle, and put that prince's father, Orestes, to death. The western empire being thus dissolved, our author gives a list of the most remarkable of the eastern emperors, with a concise account of their principal exploits, down to the last of them, Constantine Palæologus, under whom Constantinople being besieged and taken by the Turks, the eastern empire was utterly destroyed. With this memorable event the abridgment of the history of the fourth monarchy concludes, and is followed by a list of the persons most eminent for their learning or genius amongst the Romans.

Upon the whole it must be acknowledged, that this historical compendium is well calculated to aid the memory, and direct the researches of those, who are desirous of making a proficiency in ancient history; and it is rendered still more so, by technical lines for retaining and imprinting on the memory, the succession of the kings of the several monarchies, and the centuries in which they reigned. At the same time we readily do justice to the merit of the author, who, in this elementary piece, has given equal proof of his learning and sagacity; we can by no means approve of his deviating from the common chronology, and adopting that of Mr. Kennedy, who fixes the first of Christ to the year of the world 4008. There are about a hundred different opinions of chronologers upon this very article, and they all pretend to ground their systems on the authority of the scripture. Now the common chronology, which is that of the great primate Usher, and fixes the birth of Christ to the year 4004, is grounded on the Hebrew computation; and as it is better known, more universally received, and liable to no greater difficulties than the Samaritan, Septuagint, or other calculations, it ought to have a preference in a work designed for the use of youth, whose heads are not to be perplexed with the intricacies of chronology. The account of ancient geography is much too dry and jejune, and for want of maps must be almost useless: to say that the latter would increase the price of the book is no excuse, since it would be less expence to have a map or two annexed to this abridgment, than to buy Danville's maps, or those of Dr. Blair. Besides, most readers are desirous of having a work complete within itself, and not

to be referred to other performances. We could likewise have wished that the author had given us the modern as well as the ancient names of places, which would have rendered this part of the work more useful and instructive to young pupils. Another circumstance which appears to us somewhat extraordinary, is that Mr. Stackhouse should take no notice of the Jewish history before their kings; surely the transactions of that people, as contained in the books of Moses, must be allowed to constitute a part of ancient history? Perhaps the Mosaical accounts did not fall within his plan of the four great monarchies; yet it might have been prefixed to the work by way of introduction: not to mention that the plan of dividing ancient history by the four great monarchies, is now almost generally exploded. However, it must be acknowledged, that the work before us justly deserves the attention of such as are concerned in the instruction of youth, being drawn up, as the author himself informs us, with a view of promoting the great and important business of education.

XI. An Appeal to the Public on Behalf of Samuel Vaughan, Esq. in a full and impartial Narrative of his Negotiation with the Duke of Grafton, &c. 8vo. Pr. 2s. Dilly.

THE part Mr. Vaughan has taken with regard to political affairs, seems to render this appeal somewhat interesting; since the public naturally expects that men, who set up for patriots, and exclaim so loudly against bribery and corruption, should approach the sacred altar of liberty with unpolluted hands, and be patterns of disinterestedness and integrity themselves. It has been this gentleman's misfortune, however, that at the very time he was acting as a champion on the side of the Bill of Rights, an atrocious crime was alledged against him, no less than an attempt to corrupt a prime minister. This charge has been long echoed through all the papers, and Mr. Vaughan's silence has been construed by both parties, as a presumption of guilt. But it was reasonable to expect, that so zealous a patriot should have some defence to make against an accusation of so pernicious a nature. At length he hath thought proper to publish his apology, which had been hitherto delayed, only because as the affair was to be agitated in a court of law, he was willing to avoid the charge of a design to bias the jury; but as there was no notice or suggestion of trial the last term, the obstruction of appealing to the public is now removed; and Mr. Vaughan is happy in bringing his cause before that impartial tribunal. This is the avowed motive of publishing the piece now before us, in which he seems to express great confidence in his innocence, and to rely

on the justice of his cause and the uprightness of his heart. It is proper therefore we should give him a fair hearing.

The complaint of the duke of Grafton against Mr. Vaughan was, for an attempt to corrupt his Grace, by the offer of a sum of money to obtain for himself, or his son, an office in the colonies. The office was, that of clerk of the supreme court in the island of Jamaica. Upon the accession of king George I. this office was granted by letters patent in 1716, to one John Page, who held it for his life, but was only a trustee for one Woodhouse. The latter died insolvent in England, and by a decree of the court of chancery this office was sold for the benefit of his creditors. Under that decree Mr. Lawton purchased the office for the sum of 1350 l. for his own benefit, and that of Mr. Nicholas Paxton. Mr. Lawton and Mr. Paxton applied in 1735, for a new grant of the office, which was granted to them in that same year, and to Abraham Farley, for their joint lives, and the life of the longest liver. Farley executed a deed, declaring himself to be a trustee, and Lawton and Paxton executed a deed to bar the survivorship amongst themselves. Mr. Lawton died, and devised his moiety to his widow, (who is now the wife of the reverend Mr. Whittington) for her life, and two persons in remainder after her death. The other moiety of Paxton's was sold by his executors, and purchased by Mr. Richardson and Mr. Tuffnel. Mr. Richardson devised his fourth part to Mr. John Richardson; Mr. Tuffnel's fourth part came to his son, captain Tuffnel. The right of the office stands thus at present: Mr. Farley, the last life in the patent is still living; the office belongs beneficially to Mrs. Whittington for her life, for one moiety, and to Mr. Tuffnel and Mr. Richardson, for the other moiety. An office so situated, could not be very punctually executed; and this occasioned many complaints in Jamaica. The duty of the office is *to seal processs, to sign writs, to enter up judgments, and keep the records of the court.* Mr. Vaughan had resided many years as a merchant in Jamaica, and after his return to England in 1762, he applied to the proprietors for a lease of the office, (the old lease being then expired) not for himself, but for one Mr. Evans, whom he appointed his attorney, and for whom he became surety, and obtained it. Upon the death of Evans, Mr. Vaughan took the lease in his own name, in March 1765, which was granted by all the proprietors for seven years, determinable in case of the death of the patentee, or that of Mr. Vaughan. After taking this step Mr. Vaughan went over to Jamaica, in order to put the office upon a right footing, the security of his own property and that of others depending upon its being properly executed.

Having

Having made several useful regulations in this office, with the applause of the inhabitants of Jamaica, he determined to make an application for the grant of it in his own name, upon the expiration of the right of the proprietors. Accordingly he made his application in 1766 to the duke of Grafton, and general Conway, by means of Mr. Newcome, of Hackney, who was intimate with the duke. It did not succeed; his grace declaring, that he had heard Mr. Vaughan had been making application to the marquis of Rockingham (which was a mistake) and he never chose to interfere out of his own department. Mr. Vaughan remained in the execution of the office, and nothing else remarkable happened till the year 1769, when, about the month of February or March, Mr. Richardson came to him, and told him, he had been applied to, to dispose of his interest in that office; and that the person who applied to him had agreed with Mr. Tuffnell and Mr. Whittington, and only wanted Mr. Richardson's consent. Mr. Vaughan enquired who this person was; and Mr. Richardson told him, it was one Mr. Howel, formerly a surgeon to the hospital in Germany. This Mr. Howel acquainted the proprietors that he should be glad to give them a good price, but that they must sell out; for, it seems, Mr. Howel had such interest that there was no resisting it. Mr. Vaughan was naturally alarmed at this; as in case of a surrender, and a new title, his lease, of which three years were unexpired, would of course, he thought, have been determined. After some interviews with the proprietors, as well as with Mr. Howel, Mr. Vaughan discovered that the interest of the latter was his money, and therefore concluded, that the only way of counteracting this interest was to make use of the same weapon. He therefore waited again on Mr. Newcome, and told him, that if the office was to be disposed of in that manner, he was ready to give more for it than any other person: but as he was sensible of his being obnoxious on account of his principles, and that it might be therefore suspected he had proposed this as a trap, he offered to take an oath of secrecy, in order to remove that suspicion. Accordingly, he made an affidavit, and upon Mr. Newcome's declining to be concerned in the affair, he inclosed it in the following letter to the duke.

‘ My Lord Duke.

‘ Mr. Henry Newcome's strict honour, as well as his very sincere regard for your grace, rendered him, in my opinion, the properest person to intrust with a proposition that required the utmost secrecy; but his delicacy preventing, I am by the nature of it precluded from every other method, but by imme-

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diate application to your grace; in which, I am confirmed by Mr. Howel's applying again yesterday to purchase a resignation of the patentee, who is my friend.

The inclosed affidavit will shew the proposal, which will be increased, if necessary; and would your grace indulge me by perusing the case, I trust it would appear, that I have a pretension in preference to any other.

I will take an opportunity of waiting upon your grace, hoping the honour of a conference, otherwise, to receive back the affidavit, in order to destroy the same. I am,

Your grace's most obedient and most humble servant,
Mimcing Lane, June 10, 1769. SAMUEL VAUGHAN.

Our appellast, after this, received a message, the latter end of July, from the duke of Grafton, by Mr. Sharp, to acquaint him that the affair had been taken up in a serious view; that he considered it in a very odious criminal light, and intended to commence a prosecution upon it. Mr. Vaughan desired to have a copy of what he had sent to the duke, and procured it. Soon after appeared in the public papers, two spurious letters imputed to Mr. Vaughan, and accompanied with severe reflections upon him, as if he had proposed to abandon his party. From that time for the space of two months, the matter was worked up with every possible aggravation against him. A process was also instituted against him in the court of king's bench, in consequence of which he was served with a copy of the rule of court the 20th of November; and the 27th of the same month, the solicitor general moved the court to make the rule against him absolute. Mr. Vaughan's counsel shewed cause for its being dismissed, and the arguments on both sides are stated at length in the apology now before us. But as the pleadings of lawyers are generally very verbose, we shall not tire the reader with an exact repetition of them, but only lay before the public the substance of what has been advanced on both sides by the learned council.

The question is, "whether it be an offence to attempt to corrupt a minister, in the disposition of places of trust in the colonies." Bribery is understood to be the buying and selling of places by people not able to execute them, but who are most able to pay for them. Nothing can be a greater discouragement to industry and virtue, than to see places conferred upon those who have no other qualification, than that of being the highest bidder; nor can any thing be a greater temptation to officers to abuse their power by bribery and extortion, in order to make their bargain answer their expectations.

tions. Mr. Vaughan applies to the duke of Grafton, at the head of the treasury, and a privy counsellor, to dispose of a public office in Jamaica, offering him at the same time a bribe of 5000*l*. If his grace had accepted this money, with a view to serve Mr. Vaughan in the manner proposed, it would have been a criminal act, and a subject-matter for impeachment. It is criminal in every man, accepting or holding any office of trust in the state, to exercise the power of that office, under a sordid and corrupt motive. If it be an offence to accept a bribe, must it not be equal guilt to solicit another to take it? If it is a crime to take money, it must surely be a crime to give it, because that corruption is reciprocal. It is said Mr. Vaughan did not give the money, for the duke refused it. But in all cases of corruption by bribery, the crime has its full completion, whether the other refuses to take the money or not. If you offer a bribe to a judge, though he refuses it, the bribe is complete with him that offers it. In case of an offer to bribe at election of members of parliament, or of a magistrate at a borough, though the person does not vote, yet against the offerer the crime is complete. There can therefore be no doubt but to attempt to obtain an office by bribery is an offence, and especially an office of great trust and profit.

Mr. Vaughan in his defence observed, that this was not a judicial office, but merely an office of record, and to any man of common understanding should seem most likely to be a saleable employment. That it had been granted to people who never were to do the duty; had been sold by a decree of chancery, demised for years, passed by demise, and suffered every change incident to alienable property. Mr. Vaughan thus looked upon the affair in no other light, than merely as the giving one consideration for another: and deeming bribery and corruption to be the offering money for doing something immoral, he judged the present case clear of all such objections, and made his proposal with the less scruple. He likewise knew that it was customary to accept of a fine or perquisite for patents for lucrative places in the plantations, not *judicial*, of the same nature as his own; and that in England, places similar to his were the constant perquisite of the lord chief justice for the time being. These reasons, with the persuasion, that the public, as well as himself, would be benefited by his being continued in that office, influenced his conduct. He had given demonstrable proof of discharging the duties of it with ability and fidelity; and yet he perceived an avowed design to invade his property, and give the place to one Mr. Howell, who had by no means an equal, if the

least pretension. As to the affidavit, it was in order to set Mr. Vaughan merely in the light of an indifferent person; but had he been conscious that he was acting an unjustifiable part, is it likely that he would have attempted to engage a person of Mr. Newcome's character to lend him his assistance? And had he considered the offer in the light of a corrupt bribe, is it probable he would have made it in a manner so unguarded? If he had thought the action to be criminal, he must have been sensible, that he put himself, as a delinquent, into the power of a person, from whom he could expect no favour on account of his political connexions. In short, he looked upon the money offered as a fine or perquisite, to secure a preference to a lucrative office, and in the tender of which no injustice was suspected; but not at all as a bribe from an obnoxious man, who was desirous of gaining an office in an unwarrantable way.

But supposing through ignorance, or mistake, he had committed an action, for which the duke of Grafton thought proper to prosecute him; it is to be considered upon what ground in law this prosecution can be supported. The offence imputed to Mr. Vaughan, is an offer to the duke of Grafton to tempt his grace by money to procure an office in the colonies. Before we inquire whether this offer be a crime, we should first examine whether the action if done, would be the subject of a prosecution. If it is an offence punishable in England, it must either be by statute or common law; but there is no statute that has the least relation to this subject, except the 5th and 6th of Edward VI. and that is only a local regulation of the police of this country with respect to the offices enumerated in it, and not at all relative to other countries. Besides, it is expressly held that this act does not extend to the colonies, in the case of *Blanchard and Goldy, 2 Salkeld 41*. And Jamaica particularly, being a conquered country, retains its own laws so far as they are not altered by the conqueror. Is it then an offence at common law?—There is nothing in common law, that is not established either by usage or positive authority; now there is no instance, no authority to prove that the buying and selling of offices is unlawful. That it may be made so by positive law, is undoubted; and statutes have been enacted with regard to particular offices. But in general it was never understood that the sale of offices was unlawful, even though they concerned the administration of justice. Are not all the offices of the rolls saleable? The offices in the court of requests, in the six clerks office, though they concern the administration, are all saleable, and sold every day.

Thus

Thus far Mr. Vaughan proceeds in his defence; and his arguments, together with those of his antagonists, are submitted to the impartial reader. But though perhaps he may acquit himself of the crime of intentional bribery, yet he cannot help acknowledging that he has been guilty of very great indiscretion. The error of his conduct, he says, was owing not to dishonesty, but to imprudence; because when he made the offer to the duke, it appeared to him justifiable, from an opinion that he was not deviating from the principles of integrity, when he submitted to a custom of the times, in offering money for a place not judicial. He admits that self-interest might be, and was a stimulus to his pursuit; and though the evil of offering money to a minister was apparent, yet being apprehensive that Mr. Howel had offered money, he could not but think that his own offer of two evils would have been the least: persons whose views are truly patriotic, when they endeavour to obtain a seat in parliament, are obliged to submit to the evil custom of the times, by treating, &c. However, he is now fully satisfied of the truth of that maxim, *that evil is not to be done that good may come.* Upon the whole, Mr. Vaughan having reconsidered the matter, is thoroughly convinced that it is highly criminal in a minister to sell to the highest bidder, that high trust which the constitution vests in the crown, the *disposal of public offices*; and consequently that it is wrong to tempt a minister to sell his interest in the direction or disposal of them. And as there is no statute law, by which the offering money for a place can be found penal, nor yet a single instance in common law, where it hath been judged a misdemeanor, he trusts that his indiscretion will produce a parliamentary inquiry into this source of corruption; and that in consequence, a law may be passed to make it penal, not only in the minister who receives, but in the person who offers to purchase a place. If this should ever happen, Mr. Vaughan would consider his indiscretion and sufferings as the happiest incident of his life.

This apology of Mr. Vaughan concludes with vouchers to the ability of Mr. Vaughan's deputies in the office of clerk of the supreme court in Jamaica, a state of the public offices in that island, and a correspondence relative to the famous general Paoli. With regard to the latter it may be observed, that the Corsican chief, soon after his arrival in London, sent his compliments to Mr. Vaughan, expressing his desire to testify in person his gratitude to that gentleman, for the generous pains he had taken to support the liberty of Corsica. Mr. Vaughan, apprehending that the general had been brought over by the ministry, and deserted the cause of li-

berly, which he had so long supported against the French, declined the interview. This is the substance of the correspondence abovementioned, in which Mr. Vaughan expresses himself in very lofty terms, and passes too severe a censure on the much admired Corsican hero.

MONTHLY CATALOGUE.

12. *The Middlesex Elections considered on the Principles of the Constitution; by a Country Gentleman.* 8vo. Pr. 6d. Bladon.

THIS writer talks of the principles of the constitution in the Middlesex election, without understanding a single one of them. Witness the following paragraph :

‘ On every fresh election, a judgment, in effect, is past on the former representatives. From which it is plain, the people keep still in themselves their share of the legislative power, only entrusting the execution of it for limited times.’

As to the people having a share of the legislative power, if this writer means the people in their collective capacity, the supposition is rank nonsense. The people, without the sheriff’s writ to call them together, is a rope of sand ; nor can the sheriff call them together for the purposes of an election, without leave from the commons of England, in whom all their legislative powers are centered.—That instant the member is returned, all legislative power in the constituents is at an end. They do not entrust the elected with their rights of election, but actually surrender them to him, together with all their public concerns as electors, during that parliament.

The not attending to this fundamental in the English constitution, has most lamentably bewildered all the Wilkesian writers on this subject.

13. *A Letter to the Right Hon. Lord North, first Lord of the Treasury; recommending a new Mode of Taxation.* 8vo. Pr. 1s. Dilly.

The project contained in this letter is, to remove the taxes from the necessary articles of life, to those of superfluity and luxury ; and the author recommends, as proper objects of taxation, all public diversions, as balls, plays, assemblies, together with livery-servants, hair-dressers, dogs, horses, and fowling-pieces.

14. *An Earnest Address to all the Great and Rich, within the British Dominions. Particularly to the Merchants and Proprietors of Stocks of every Kind, &c.* Pr. 6d. Noteman.

Though this author may probably mean very well, in exhorting the people to lay aside their animosities, and to sup-

port the king and parliament,' we are afraid his address will have but very little effect either upon the great and rich, or the poor and clamorous; as he is not master of that species of rhetoric which is persuasive, nor that kind of reasoning that is conclusive.

15. *Balaam and his Ass; a Parody. Addressed to the Freeholders of Middlesex.* 8vo. Pr. 1s. Griffin.

The verse preceding our author's text, might, with some propriety, be applied to himself.—'And the Lord opened the ass's mouth, and he spake.'

Never before this time were the freeholders of Middlesex addressed in such unintelligible figurative jargon. 'I am aware,' says this learned politician, 'this old story has already opened a *vista* which reveals at one *view* the *termination* of my present design, and the *object* of my intended improvements; but as *vision* is under the partial direction of the *optick nerve*, which acts differently in different regions of sight, varying its motion, according to the *medium* through which the *matter* is seen, I shall endeavour to throw every *object* in true *perspective*, that the *disposition* of *light* and *shade* may stand the test of examination, in spite of the *dioptrical device* which has lately perplexed the *direction* of our civil government, and *refracted* our most excellent constitution; and will (I doubt not) attempt to break the *right line* of truth, by some *diaphanous expedient*, which an *oracular musti*, or implemental priest, will *obtrude* upon the *publick eye*, to confound the *light* I shall *throw* upon the several figures which may be *dispersed* as *points of view* to embellish my present undertaking.'

16. *Ode to Palinurus.* 4to. Pr. 1s. Wilkie.

The old stale allegory, that the ship Britannia is in a terrible condition, and must certainly be ruined, unless there is a total change of the mariners. Poor Britannia! how much art thou vexed with mutiny, and tossed in the imagination of scribblers! But be firm, Palinurus, and every tempestuous commotion will soon cease.

17. *Sedition; a Poem.* 4to. Pr. 1s. Nicoll.

A jingle of sounds, without coherence or meaning. The fullsome flattery which closes this piece, could, in these delicate times, only proceed from a dull, undistinguishing mind. We shall dismiss this author by applying to him his own motto;

Non soli auxilio, nec defensoribus istis

Tempus eget. ———

'The times require a defence very different from *this*.'

18. *Reve-*

18. *Reveries reviewed.* A Poem. 8vo. Pr. 1s.

This is the production of some mad Wilkite, who fancies himself a poet, and believes himself a patriot; but those who have the patience to peruse the poem, will probably doubt his pretensions to either title. This short quotation will certainly acquit him of the first imputation,

‘Doubts to create within the royal breast,

Then by professions our innocence protest.’

And when we inform the reader that he considers Mr. Vaughan as an exalted character, his political principles may be strongly suspected.

19. *The Importance of the British Dominion in India, compared with that in America.* 8vo. Pr. 1s. Almon.

This writer, with a very scanty knowledge of the productions and commerce of either country, endeavours to explain that Great Britain derives much greater advantages from her late acquisitions in India, than from her colonies in America. *Sudet multum, frustra que laborat.*

20. *The Expediency of a free Exportation of Corn at this Time; with some Observations on the Bounty, and its Effects.* By the Author of the *Farmer's Letters to the People of England.* 8vo, Pr. 1s. Nicoll.

This writer is a warm advocate for the free exportation of corn, and opposes the vulgar prejudices about the high prices of labour. What he says on both subjects, however paradoxical it may appear, has, we think, great weight.

As the subject is of the greatest importance to this nation, we are glad it has fallen into the hands of so experienced and able a judge.

21. *Observations upon the Report made by the Board of Trade against the Grenada Laws,* 8vo. Pr. 1s. 6d. Flexney.

These strictures upon the report of the board of trade regarding certain acts passed by the assembly of Grenada, and transmitted for confirmation to the king by governor Melville, display an accurate knowledge of the rights and interests of the colonies, and very severe animadversions upon the conduct of A——n.

22. *Essays on the Game-Laws, now existing in Great Britain; and Remarks on their principal Defects, &c.* 8vo. Pr. 1s. Becket

This pamphlet contains several sensible remarks on the defects of the present game-laws. The author considers the subject under seven different heads; namely, of qualifications, poachers,

poachers, dog-breakers, shepherds dogs, vermin, birds of prey, and beasts of prey; and proposes, as the most effectual means for preventing the destruction of game, that all farmers should be allowed such privileges, as might render it their interest to preserve the game on their own ground from the depredations of poachers and vermin; which, it must be owned, is a scheme that appears both equitable and rational.

23. *Letters from Lothario to Penelope. To which is added, Lucinda, a dramatic Entertainment of Three Acts. 2 Vols. 8vo. Pr. 5s.* Becket and De Hondt.

This publication may be considered as a haché of dishes that have been already served up to the public. It is of very little importance to our readers, whether the editor's account of Cyrus, which employs three letters, has been published already or not, as all the part in it that is valuable is taken from well-known authorities. The account he gives us of the nature of the Lacedemonian government is despicable and partial; and had it been more just and accurate, it would have only served to shew, that it tended to render the Lacedemonians insensible of all social virtues in private life, and to introduce into their republic a system of morals that would have disgraced the Hot-tentots. The rest of the publication is a medley of trite, vulgar stories, anecdotes, and sentiments, that have already appeared in print. It is surprising that a writer, who composed the songs in the dramatic entertainment called *Lucinda*, tacked to these two common-place volumes, should intermix it with the vilest prose plot that ever disgraced Grub-street.

As the above catch-penny method of vamping up old publications under new titles, seems to be coming into fashion, we shall presume to give the following hint to their best customers, the circulating library readers: if their contents have been published, and but little known, you are pretty sure they are not worth reading; and if they have been well received, it is a hundred to one that you have not read them before.

24. *A Trip to Scotland. As it is acted at the Theatre-Royal in Drury-Lane. 8vo. Pr. 1s.* Dodsley.

This is the first dramatical performance we have seen, that, without a character which has the smallest pretensions to sense, wit, or sentiment, is rendered passable, nay pleasing, by its conduct.—Miss Griskin, niece to Mr. Griskin, a wealthy citizen, runs away to Scotland with Jemmy Twinkle, a city apprentice, with the connivance of Mrs. Fillagree, housekeeper to Mr. Griskin, and governess to Miss. They are pursued, when it is too late, by Mr. Griskin and Mrs. Fillagree, who has a
secret

secret design of the same matrimonial kind upon her master; and manages him, by pretending that her dear reputation must be ruined with their neighbours, the family of the Flacks, and the public, by trusting herself alone with him in his excursion.—Slap dash (as Tristram Shandy says) they go; and the scene changes to an inn on the road, full of young couples, driving to and returning from Scotland; and among the latter, Miss Grifkin (who is now Mrs. Twinkle) and her spouse. It is soon seen that they have undergone a great transformation by their marriage; for Jemmy is peevish and thoughtful, and madam heedless and amorous. Scarcely are they arrived at the inn, when Grifkin with his housekeeper arrives; and he is quite in raptures with her prudence and virtue. The whole scene of the inn is very laughable. Grifkin discovers his niece and her husband; and Mrs. Fillagre, with some difficulty, procures their pardon, but secures the success of her own design upon Grifkin.

Mean while, the immaculate and virtuous Miss Flack appears at the same inn, on her way to Scotland, attended by her innamorato, and to be supposed future husband, Tom Southerton, a strolling-player; but both of them much in the dumps. Tom, it seems, had received intelligence on the road, that Miss Flack's fortune was both distant and precarious. This gives him some qualms of conscience. He repeats the circumstances of his courtship, and Miss is persuaded to return to her father.

Now, reader, you long to know in what manner the author of this farce has scrupulously preserved the unities of time and place;—by the most natural classical expedient in the world.—He converts Cupid into a post-boy, and that post-boy into a chorus, who explains all that is to be understood; and perhaps no Greek poet ever employed a chorus with greater probability or propriety, than our author does his little urchin.—The piece of itself is so short, that we cannot in conscience plunder it by making any extracts.

25. *Lionel and Clarissa; or, a School for Fathers. A Comic Opera. As it is performed at the Theatre-Royal in Drury-Lane.* 8vo. Pr. 1s. 6d. Griffin.

Our readers will find this piece characterised in the Critical Review for April, 1768:—Mr. Bickerstaff observes, in an advertisement, that the principal alteration it underwent, in consequence of its removal from Covent-Garden to Drury-Lane, was occasioned by Mr. Gartick's bringing out a new singer, and employing other performers, with voices of a different compass from those who originally acted the parts. By this means the

the greatest part of the music unavoidably became new. This is, indeed, the only alteration made in the Opera.—The *School for Fathers* is added to the title, because the plot is double, as the reader will easily perceive.

26. *The Life, Adventures, and Amours of Sir R—— P——, who so recently had the Honour to present the F—— Address at the English Court.* 8vo. Pr. 1s. 6d. Brough.

To this supposititious piece of biography is prefixed a dedication to the d—— of G——, replete with abuse, scandal, and invective, principally founded on extracts from the famous letters of Junius. This production can be considered in no other light than a *Grab-street catchpenny*, as it contains little more than a compilation of some letters which appeared in the Newspapers relative to this extraordinary adventurer, hashed up by the writer into the form of an *nineteen-penny touch*.

27. *Allegories and Visions for the Entertainment and Instruction of younger Minds, selected from the most eminent Authors.* 12mo. Pr. 3s. Pearch.

A compilation from the Spectator, Tatler, Rambler, Adventurer, and other well-known writings; and therefore must be amusing and instructive to those who have not had the opportunity of perusing these pieces in the volumes that contain the other parts of those useful and celebrated works.

28. *The Trial of Mungo Campbell, before the high Court of Justiciary in Scotland, for the Murder of Alexander Earl of Eglington; extracted from the Records of the Court; with the learned Pleadings on both Sides.* 2d Edit. 8vo. Pr. 3s. 6d. Wilson and Nicol; and Robinson and Roberts.

As this trial is authentic, and has occasioned much speculation, we have read it with attention; and must confess, such is the peculiar difficulty of the case, that, if we had made part of the jury who tried the prisoner, we should have been extremely doubtful in giving our judgment. Perhaps it is impossible to conceive a criminal case, where more *could be said* on both sides of the question; or indeed a case where more *has been said*, than in that before us. The counsel on both sides have displayed uncommon erudition in general jurisprudence, joined to a thorough knowledge of the human heart; and we may venture to pronounce Mr. Maclaurin's pleading for the prisoner, printed in this trial, a *masterly* performance, which, abstracted from some peculiar terms and phrases of the Scotch law, will, we are certain, give universal satisfaction.

29. *A Letter to a great Peer concerning the late Earl of Eglington.* 8vo. Pr. 6d. A. Henderson.

- Written in a peer-less stile.

30. *A Charge to the Grand Jury of the County of Middlesex: delivered at the Quarter-Session at Hicks's Hall, Jan. 8, 1770. By John Hawkins, Esq. one of his Majesty's Justices of Peace for the said County, and Chairman of the Court of Quarter-Session.* 8vo. Rr. 6d. Warral.

This is a learned and sensible discourse, in which the author lays down the law with a good grace; though we are of opinion, that Mr. Hawkins charges with rather too much impetuosity, when he comes to the doctrine of libels; a subject that requires to be touched with uncommon delicacy.

31. *The Conduct of the right rev. the Lord Bishop of Winchester, as Visitor of St. Mary Magdalen College, Oxford, fully stated. With brief Observations on Visitorial Power.* 8vo. Pr. 1s. 6d. Durham.

This address was occasioned by the following incident: Dr. Walker was amoved from his fellowship by the president and fellows of Magdalen College, because he had held, for more than the space of a year, two ecclesiastical preferments: which, according to his own account, were taxed together in the ancient Valors at thirty-seven marks. He appealed to the visitor, and was restored upon this plea; viz. that, *beneficium ecclesiasticum*, in the statute, being in the singular number, and he having no preferment separately taken, above the value of twenty marks, his fellowship ought not to be considered as void.

The dispute turns chiefly upon the construction of the statute, and the merits of the decree in favor of Dr. Walker.

In the latter part of this pamphlet is an account of what has since passed between the visitor, the college, and Dr. Kent, who, in a letter to the bishop of Winchester, dated May 18, 1769, expressed his dissatisfaction at the decree in question.

32. *Providence. By the rev. Joseph Wise.* 8vo. Pr. 1s. 6d. White.

The first book of Mr. Wise's poem on Providence was printed about the year 1766, and the second not long afterwards*. The first only is included in this edition. In the preface the author has made some remarks on Pope's Essay on Man; at the conclusion of which he pronounces that celebrated composition 'a very weak and superficial production, contradictory to itself and to nature.'

After this bold decision, the reader doubtless will be desirous of knowing in what manner this writer has acquitted himself in his Essay on Providence. We therefore present him with the following lines:

* See Vol. xliii. p. 143.

“I wonder God would build on such a plan,
 Or make this odd preposterous creature, man!
 Most holy, pow’rful, good, and wise, I do
 Believe God is; yet is (with reverence) how?
 Were his perfections infinite, so vain
 As to create an universe in pain?
 Create this man, by nature bound to know,
 And to his ruin violate a law?
 It must be so—some wiser heads maintain,
 For public good subsists on guilt and pain.
 Can vice and misery be understood
 As necessary to the public good?
 How grows obscurer the enigma still!
 Must man be damn’d for doing needful ill?
 What monstrous contradictions!”

This is the proœmium, and may possibly satisfy the reader’s curiosity: if not, we can only refer him to the work itself for his farther satisfaction.

33. *The Christian’s Heart’s Ease; or Balm for Hurt Minds, a Sermon, in Verse. 4to. Pr. 6d. Bladon.*

We have somewhere seen this poetical sermon, many years since, either in print or in manuscript. Our readers may probably recollect the following lines:

‘Why droops the head, why languishes the eye,
 What means the flowing tear and frequent sigh?
 Where are the lenient medicines to impart,
 Their balmly virtues to a bleeding heart?
 Fruitless are all attempts of kind relief,
 To mix her cordial and allay my grief;
 So strong my anguish, so secure my pain,
 Weak is philosophy, and reason vain;
 Their rules like fuel make my passion glow,
 Quicken each pang, and point the sting of woe:
 Imagination labours but in vain,
 While darkening clouds intoxicate the brain;
 Fancy no sweet ideas can suggest,
 To lull the raging tumult in my breast.
 In vain or mirth invites, or friendship calls;
 Wit dies a jest, and conversation palls.’

The poetry of this piece is superior to any thing we expected to find under the fanatical title of *The Christian’s Heart’s Ease*.

34. *A Sermon Preached at the Parish-church of Greenwich in Kent, on Christmas-day, 1769, by Edward Birkett, Clerk, Curate of Greenwich. 4to. Pr. 1s. Robinson and Roberts.*

The first paragraph:

‘The redemption of mankind, by the sacrifice of God himself,

self, is so very extraordinary, such an unparalleled instance of the divine condescension and goodness, that had not our Saviour given us undoubted assurance that he was the true and very God, we never could have been brought to believe the astonishing truth. An angel sent from the glorious heavenly host above, or a mortal from the region of darkness below, might probably have convinced us, that God would be reconciled to us on such or such conditions; but neither the one or the other would ever have been able to persuade us, that God himself, seated in the height of Heaven, clothed with majesty and honour, and surrounded with all the glorious company of angels and archangels, would leave those blest abodes, cloath himself with a vail of flesh, and suffer the extremity of anguish, pain; and torment, for the redemption of sinful and rebellious mortals!

The reader, who has no objections to this introduction, will doubtless be pleased with the orthodoxy of Mr. Birkett's discourse.

35. *God All in All. Being a Letter to the Baptist-Church meeting at Goodman's-Fields, London, under the pastoral Care of the rev. Mr. Abraham Booth. By S. W. Who was ejected by the said Church, 21 Feb. 1770, for not believing that the Man Christ was God. To which is added, a few Thoughts on the distinct Properties of the Intelligent and Material Creation, and the Relation they are kept in by God to each other in the Human Body and Soul. 8vo. Pr. 1s. Bladon.*

We have cited the title page, we have mentioned the book-seller, the size, and the price of this pamphlet; and when we have done this, we have done as much as the article deserves.

36. *An Account of a most terrible Fire that happened on Sept. 8, 1727, at a Barn at Burwell, in Cambridgeshire, &c. To which are subjoined some serious and important Inquiries relating to the melancholy Event, and some Observations, designed as a practical Improvement of the awful Catastrophe. By Thomas Gibbons, D. D. 8vo. 1s. Buckland.*

This is a very extraordinary production from the hand of a learned divine, more especially at this period, so long after the accident happened. It is now revived with no other intention, that we can discover, than to inculcate the following curious doctrine, how orthodox we shall leave our readers to determine; that *this* calamity is to be ascribed to *sin*, as its procuring cause; that puppet-shews are unlawful entertainments; and that this melancholy catastrophe is to be considered as a divine rebuke upon them.

THE CRITICAL REVIEW.

For the Month of *April*, 1770.

ARTICLE I.

Letters from Snowdon: descriptive of a Tour through the Northern Counties of Wales. Containing the Antiquities, History, and State of the Country: with the Manners and Customs of the Inhabitants. 8vo. Pr. 3s. Ridley.

THE writer of these letters is more solicitous to please than to instruct his readers. In a pure and polished style, he offers such remarks as must occur to the most superficial observer. Without entering into laboured disquisitions on the antiquities, history, polity, or manners of the country through which he travelled, he engages the attention by pretty descriptions of nature, and remarks on the genius and disposition of the people. The slight sketches exhibited of historical knowledge, distinguish the hand of genius; but they are discoverable by no marks to be the production of that noble and learned writer to whom we have heard them ascribed.

Our writer deals but little in etymology, and, indeed, he seems to despise that kind of knowledge as too conjectural. The specimens he has given convey no favourable impression of his talents in this way. ‘Chester, says he, was antiently the residence of the kings of Wales. Its situation on the frontiers of England and Wales was most convenient to repel the incursions of the Saxons. In the ancient British language it is called *Caer*, which signifies a walled, or fortified place.’ We believe this to be a mistake, and that *Caer* ought to be translated a *Chair*, seat of justice, or metropolitan residence.

VOL. XXIX. *April*, 1770.

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The marches of Wales, says our writer, comprehended the greatest part of the counties of Chester, Salop, Hereford, and Worcester. They were claimed both by the Saxons and the Britons; and possessed by either, as the fortune of war prevailed. They were the scenes of continual wars and devastation. It was the wise policy of the times to give large estates to men of distinguished valour, to preserve the frontier counties from rapine and violence, who were called lords-marchers. They had great numbers of men under their command, who swore fealty to them, and were under their direction upon all occasions. Their power was so great, that they might rather be considered as petty princes than subjects.

Egbert, who reduced the Saxon heptarchy, took Chester from the princes of Wales. Since which time it has always been accounted as part of England. In the time of king Offa, the Welch lost the greatest part of the marches. With a view either to prevent their incursions, into their frontier counties, or to mark the boundaries, he made a great dyke, called Offa's dyke (in the British language *CLAUDH* Offa) which is remaining in many places at this time. This was built probably with the same intent as the great wall between England and Scotland, and that between China and Tartary. Offa's dyke extends from the river Dee at Chester to the Wye at Chepstow. Its direction gives us reason to think it was intended to confine the Welsh to the mountains, as its general course runs on the sides of the hills.

The character of the inhabitants of North Wales, the Ordovices of the Romans, was even by the testimony of their enemies, that of a brave and warlike people. They preserved their independence for centuries, against the continued attempts of a great and powerful people to subdue them. Whether this may with greater propriety be attributed to their natural bravery, to the situation of their country, or to their want of such things as tempt the ambition of conquerors, I shall leave undecided. Certain however it is, that the Saxons continually made the greatest efforts to conquer them. Instigated, perhaps, more by a principle of revenge, for the ravages they committed on the borders of England, than by any advantages they could derive from the conquest of such a country.

Be this as it may, they were in an almost uninterrupted state of war. Such an innate principle of enmity and antipathy subsisted between the two nations, that the cruelties perpetrated by either side (as the chance of war detided) equalled those of the most savage nations. This enmity is traditional, and the common people in a great degree retain it inveterate to

to this day. Whenever they speak of an Englishman, whom they still call Sæc or Saxon, they always join some opprobrious epithet.

It is not certain at what time the Britons were first called by the name of Welsh, nor from whence the word has its derivation. Some historians say that Wallia comes from Italia, as the Britons were descendants of Eneas. Others, that Welsh come from Gaulish, as they were descended from the Gauls. Nothing is more uncertain than etymological learning; especially, if we have no other foundation than similarity of sound. It is the disgrace of science. I shall not risk even a conjecture upon the subject. From whatever origin the word Welsh may be derived, it is not unreasonable to suppose it to be a term of reproach, fixed on them by the Saxons, as they never call themselves by that name, but always Cymry. Some likewise are weak enough to derive the word Cymry from Cimbri, imagining that they originally descended from that people. All these derivations I look upon as vague and groundless conjectures. I chuse to avoid adopting any such; for in my opinion the names of different nations are generally more owing to casual events, than they are descriptive of either their descent or country.

The following account of the inhabitants of North Wales is entertaining.—‘ The character of the ancient inhabitants of this country, is given us in very unfavorable terms, by many historians. The English in those times were almost always in a state of war with this people, and were biased by their interest and passions to represent them in the most odious colours. Giraldus Cambrensis, whose connections and descent might have prejudiced him in favour of this country, failed not to pay court to Henry II. by traducing the Welsh. What is still more extraordinary, the accurate and ingenious lord Lyttleton, has implicitly adopted the character given of them by the false and infamous Giraldus. They are represented by these historians, as having no kind idea of chastity. Promiscuous concubinage, they say, was in a manner allowed, and no stigma fixed upon it. If my lord Lyttleton had consulted Howel Dha’s code, he would there have seen how highly they disapproved of even the appearances of an unlawful commerce between the sexes. I shall transcribe only one passage, which fully proves what I have said, “ Si femina convicta fuerit criminis turpis cum alieno viro patrati, nempe osculationis, vel contractionis, vel adulterii, viro suo licet illam repudiare, et illa omittet dotem integram sibi primitus a viro suo assignatam, si tantum exosculata fuerit, si a cæteris absit.” By the same laws, if a man betrothed a woman, who did not prove

to be a virgin, he was at liberty to repudiate her. Thus we see how cautiously the Welsh laws guarded the morals of the women, and how unjustly they were accused by Giraldus, and those that have asserted the same on his authority. The manners of every uncivilized nation are in some degree similar. Sixteen hundred years ago, the inhabitants of Wales were nearly in the same state of civilization, as the American savages are at this day. We are told of Joseph of Arimathea's coming to Britain to plant the gospel. This depends upon the authority of the monkish historians, who scarce contain a word of truth or probability. But it is allowed that some kind of Christianity was planted very early in Britain, before the coming of the Saxons. Long after the Saxons came over they continued Pagans; whilst the Britons, according to these historians, enjoyed the light of the gospel. Before these Britons were converted to Christianity, one would think it was necessary to convert them from savages to men. From the accounts that I have read, by their conversion to Christianity, no more is meant than their being baptised, without so much as the imparting of any kind of faith or knowledge. This is precisely the case with the modern missionaries, who send accounts of the conversion of thousands, who have only been ceremoniously baptised, without Christian instruction.

' In the time of Henry II. the inhabitants of Wales were so deplorably dark, that they could not with the least propriety be called Christians, and many of them even professed Pagans. The Don Quixot archbishop, with his Sancho Pancha, Giraldus, went upon an expedition to convert these heathens. The archbishop preached to the poor Welsh in Latin, they were baptised, kissed the cross, and so the mission ended, to their no small edification.

' So late as the reign of Elizabeth, if we may believe Penry, there were but two or three that could preach in the whole principality of Wales. Some of late years have greatly promoted the cause of religion, by the translation of pious books into that language, and distributing them among the poor. There is still great room for improvement, as they are not only in want, but desirous of religious knowledge.

' In former times, the inhabitants of Wales were described to be a nation of soldiers. Every man being obliged to take up arms, in times of distress. Thus, though a small country, they could bring large armies to the field. They used very light armour, as they carried on the war by incursions, and forced marches; and conquered their enemies rather by surprise, than strength or courage.

They

• They had only a small target to defend their breast; and used the javelin as a weapon of offence. Thus armed, and thus defended, they were no way equal to the English in a pitched battle, who fought with heavy armour, helmets and targets, and armed at all points.

• They always fought on foot. Like all undisciplined soldiers, they made one furious onset, which if resisted, they were immediately put in confusion, and could not be rallied. They fled to the mountains, where they waited for another opportunity to fall upon their enemies.

• They despised trade and mechanical arts, as they in general do to this day. Though they had no money among them, yet there were no beggars in the country, for they were all poor. They are described to have been impetuous in their disposition, fickle, revengeful, and bloody. But let it be remembered, that this character is given them by their enemies.

• Their superstition was excessive. They paid the greatest veneration to their priests, and looked upon them and their habitations as sacred.

Having described his journey from Chester to Denbigh, our writer proceeds on his tour to Carnarvon, over the stupendous rocks of Penmaenmawr. The account he gives of the ceremonies attending the marriages of the Welsh affords entertainment.

• The bridegroom on the morning of the wedding, accompanied with a troop of his friends, as well equipped as the country will allow, comes and demands the bride. Her friends, who are likewise well mounted on their merlins, give a positive refusal to their demands, whereupon a mock scuffle ensues between the parties. The bride is mounted on one of the best steeds, behind her next kinsman, who rides away with her in full career. The bridegroom and his friends, pursue them with loud shouts. It is not uncommon to see, on such an occasion, two or three hundred of these merlins, mounted by sturdy Cambro Britons, riding with full speed, crossing and jostling each other, to the no small amusement of the spectators. When they have pretty well fatigued themselves and their horses, the bridegroom is permitted to overtake his bride. He leads her away in triumph, as the Romans did the Sabine nymphs. They all return in amity, and the whole is concluded with festivity and mirth.

• Let us now view the women, in the very essential characters of wives and mothers. You would naturally suppose, that a young woman who had, without fear or restraint, enjoyed an almost unbounded liberty in a single state, would not be

easily debarred from enjoying the same in the married. But the case is the very reverse. Infidelity to the bed of Hymen, is scarce ever known or heard of in this country. Adultery is a weed that grows in the rank soil of a court, fostered by luxury and vanity.

• Mankind form an untrue judgment from external appearances; those are esteemed virtuous, who have had their education in a boarding-school or nunnery. Persuaded I am, the case is quite different. The greater number of shackles with which we fetter human nature, the more she strives to gain her native freedom. Forbidden pleasures are coveted, whilst those within our reach are neglected. The various methods of confinement in foreign countries, makes their taste for illicit pleasures more poignant, and incites them to run risks for their gratification. When you indulge them in the power, you in some degree take away the temptation to vice.

• In the character of wives, the women of this country are laborious, industrious, and chaste. In that of mothers, they nurture their robust offspring, not in sloth and inactivity, but enure them early to undergo hardships and fatigues.

• Let the fair daughters of indolence and ease, contemplate the characters of these patterns of industry, who are happily unacquainted with the gay follies of life. Who enjoy health without medicine, and happiness without affluence. Equally remote from the grandeur and the miseries of life, they participate of the sweet blessings of content, under the homely dwelling of a straw-built cottage.

The following remarks, if just, demonstrate all our writers to have mistaken the natural disposition of the Welsh, which has always been considered as fiery, hot, and passionate. • I will not say the Squires in Wales, differ materially from those of the same rank in England, except that they are more devoted to the jolly god. For like the Thracians of old, when a stranger comes among them, they will do him the honors of the house, by obliging him to drink intemperately; and will at least expect him to make a compliment of his reason, in return for their hospitality. They have, however, some good qualities, in a greater degree than the English. They keep better houses, employ a greater number of poor, are less avaritious, and far more charitable.

• The clergy are in general the only people that have any knowledge of letters; to qualify them for orders, they have the advantage of a good school-education; and spend a considerable time at the university. It is the general, and I believe well founded, complaint of the country, that they return from thence very little improved, in their morals or learning. A
certain

certain air of pedantry, accompanied with vain assurance, and the acquisition of some fashionable vices, are too often the only means of distinguishing such as have had an university education.

‘ An academy, under proper regulations, in the country, would, I think, be a more suitable place for instructing youth for the church. It would be attended with less expence, and greater care might be taken of their morals and religion, the principal object.

‘ Most of the clergy have two or three churches each to serve, and consequently it is impossible the duty should be properly discharged. Evening prayers are seldom read, and in many places they scarce ever preach. The benefices are for the most part of pretty considerable value, being a decent maintenance for a clergyman. Except in a few towns, and on the borders of England, the service of their churches is performed altogether in the Welsh or old British tongue.

‘ The yeomanry and peasants are very civil and obliging in their behaviour. They have not the ferocious disposition, which characterises the English, flowing from that spirit of liberty and independence, which animates the soul of an Englishman. They are shrewd and artful in their dealings. They have an inveterate rooted antipathy to all foreigners, especially English and Irish. If a stranger is so unfortunate as to go and live amongst them, they look upon him with a jealous eye, as one who comes with an intent to deprive them of their subsistence.

‘ The manner of living of the lower class of people, is extremely poor. The chief of their subsistence being barley and oat bread. They scarce ever eat flesh, or drink any thing but milk. They are not of that passionate and choleric temper as the English describe them, but slow, deliberate, and wary in their speech and conduct, and submissive in their disposition. I know not whether to attribute it to their manner of life, or to the great power the ‘squires exercise over them. Certain it is, that the people of this country in general, have no greater idea of English liberty than the peasants of France.’

Our readers will be pleased with the following remarks on the manners and language of the people round Merionydd.

‘ They are more purely British than those of any other part of Wales. Like the clans of Scotland, or Hebrew tribes, they scarce ever intermarry, except with those of their own lineage. Through the whole county, they are all cousins; all of the same Welsh blood, and most of them of the same names.

‘ If you would ask them, how they spend their lives in this part of the world; they have it in their power to answer you

in a few words ; we drink, dance, and are merry. Indeed, I do not know a people so much addicted to mirth. The complexion of their country, one would imagine, could not inspire such sentiments of festivity and joy. They sing, dance, and drink, not by hours, but by days and weeks ; and measure time only by the continuance of their mirth and pleasure.

* The men estimate their strength not by feats of activity, as in other places, but by the quantities of ale they can drink ; and, I am told, it is no uncommon thing for a lover to boast to his mistress, what feats he has performed in this way. Such is the mark of prowess, by which the women judge of their paramour's vigor and strength of constitution.

† From hence we may conclude that Bacchus does more execution in this country, than Mars does in Germany. Such, whose happy poverty preclude them from procuring those liquors, which are the destruction of the more opulent, live to an advanced age. Whilst most of the gentry and squires, are carried off in their youth ; thus the heir does not long wait for the possession of his estate, nor does he long enjoy it. This vice is hereditary in families, and descends from father to son.

Uno avulso non deficit alter

et simili frondescit virga metallo.

‡ The fescennine licence, is here enjoyed in its most unbounded extent. In conversation they take the utmost freedom and liberty with each other, which is generally borne in good part. They are always endeavouring to frame rustic jokes, not always the most delicate. Happy does he esteem himself, who comes off conqueror in this certamen of rustic wit.

§ Unembarrassed with the pedantry of learning, and the disgusting forms of politeness, the good people of Merionydd are free, hospitable, and chearful. Let them enjoy their mirth unrivalled, undisturbed by foreigners, in security and ease. They always will remain unenvied in the participation of that happiness, which none but a native of that country can feel.

* The Welsh language is here spoken with the greatest classical purity. Here they boast of their Welsh bards, who are poets by nature. These bards are idle fellows, who subsist on the bounty of the Welsh gentry. They, and their alliesmen the harpers, who form a very numerous corps, are generally invited to entertain the company at their feasts, which is done by buffoonery and illiberal abusive extempore rhyme. Sometimes a bard comes to the door, and demands admittance in rhyme ;

rhyme; he is answered by the bard within, in rhyme likewise; if the stranger, in the opinion of the company, gains the victory in this poetical contest; he is admitted to partake of the feast, while the vanquished bard is turned out to the former's uncomfortable situation.

Somewhat similar to this was the great feast which was made in South-Wales, where bards from various parts were invited to a poetical combat, and where it is said the North-Wales poets gained the victory.

This vagabond poetical tribe, were formerly a great nuisance in this country, and we find divers acts of parliament and regulations made to suppress them. It is said that Edward I. cruelly destroyed them, it may be doubted whether it was not the greatest benefit he could do to the country. In Henry IVth's time it was enacted, that, "No westours, rymours, minstrels, or other vagabonds, should go about pur faire Kymortha ou coilage." The learned author of the observations on the antient statutes, has mistaken the meaning of the word Kymortha, or rather Cymortha (the C in Welsh having the sound of the English K) it signifying a charitable aid or support. This is the signification it has in the act of 26 Henry VIII. where it is enacted, that "No one, without licence of the commissioners, shall Kymortha under colour of marrying, singing first masses, &c."

Unacquainted with the Welsh language, we cannot decide upon the propriety of our author's encomiums upon it.—

As this people have made no very considerable progress in a state of civilization, we might naturally be induced to think that their language is barbarous and uncultivated; but the contrary is true. It is not clogged with those many inharmonious monosyllables, the signs of moods, tenses, and cases, as the English language. It is much more harmonious and expressive in its numbers and formation; one word in Welsh frequently expressing as much as a sentence in the English; of which a late ingenious writer has given abundant specimens.

Though this is the language of a people, who inhabit a small barren spot of earth, scarce known in the world; unimproved in the arts of life, entirely neglected and uncultivated; and not spoken, except by such who willingly forfeit every claim to politeness; yet its variety, copiousness, and even harmony, is to be equalled by few, perhaps excelled by none.

But our wonder ceases, when we consider that it is not solely the language of a people confined in a little corner of this island. It is the language of populous and even civilized nations, the antient Celts. Hence its variety and its har-

harmony. It is the language of a brave people. Hence those sounds that rouse the soul to action. Animated by these, they despised danger and death for their country.

‘ Thus some account for the policy of Edward I. who in order to enslave the people, thought it a necessary previous step to destroy the bards, who cultivated their language and poetry.

‘ This language seems to be more particularly adapted for poetry; which, however extraordinary it may seem to some, on account of the multiplicity of gutturals and consonants with which it abounds, has the softness and harmony of the Italian, with the majesty and expression of the Greek. In the formation of its poetical numbers, it differs from all modern languages. Every line consists of a certain regular number of feet, like other languages; but herein it differs, that it has a certain kind of rhyme *, jingle, or alliteration, not that terminates the line, but runs through every part of it.

‘ The poets, or such as pretend to be such, arrogate to themselves a most unwarrantable poetical licence of coining words, for the sake of sound; and this they will seldom scruple to do, whenever they want a word for rhyme. Hence the greatest part of their poetry, is nothing more than melodious nonsense, a perfect jargon of harmonious sounds. And when translated, scarce reducible to common sense. This unbounded poetical licence, though generally, yet, is not universally adopted. For there are not wanting many poets, who seldom claim this unwarrantable prerogative of coining words ad libitum.’

It would trespass too far upon the plan of our work to quote the entertaining abstract our writer has given of the Welsh history in the two last letters. We therefore refer to the work itself; assuring the reader, that his time will not be mispent in the perusal.

* * Giraldus Cambrensis, to shew the nature of Welsh poetry, quotes the following pentameter,

Factus es. O pulcher pater puella puer.

The following Latin hexameter of Cicero, with the translation by Dryden, may with as much propriety be adduced to the same purpose,

O fortunatam natam me consule Romam.

Fortune, fortun'd the dying note of Rome,
‘Till I her consul's soul consol'd her doom.’

II. *A Candid Enquiry into the Present Ruined State of the French Monarchy. With Remarks on the late despotick Reduction of the Interest of the National Debt of France.* 8vo. Pr. 2s. 6d. Almon.

THIS publication cannot fail to receive the approbation of every one whose interest depends upon the continuance of peace between the British and French nations. It is written with perspicuity and elegance, and apparently with a profound knowledge of the subject it discusses. Were we to give intire credit to all the author's assertions with respect to the poverty and indigence of the French nation and its government, we might safely predict the commencement of hostilities by that nation against England or any other great power, to be a period reserved for a future age; but as we cannot help doubting the authority of some of those assertions, and as others are of such a nature that we can only have the author's bare word, we shall not venture to deal in prophecy, but proceed to give our readers some extracts, which will not be unworthy their notice. After an introduction to the subject we are presented with the following character of Lewis XIV.

‘ Louis XIV. of France was the last sovereign in Europe, who alarmed the other princes in it with the danger of universal monarchy. Born at a time when all the neighbouring courts were sunk into a state of supineness and inactivity, favourable to the projects of a young ambitious monarch, he did not fail to take the advantage of it, and indulge the fondness he received from nature, of displaying his power, and acting the tyrant.

‘ His ambition was indeed well supported by the abilities of his ministers, and the talents of his generals; but after making, for more than half a century, such efforts in war, and such profuse expences in peace, as none of his predecessors had ever attempted, he lost, in the decline of life, that brilliant reputation of a great sovereign, with which, in the meridian of his reign, he had imposed upon and over-awed all Europe; and he descended to his grave, not with the character of a great or wise prince, but of the best *actor* of majesty that ever sat upon a throne.

‘ The wise administrations of Richlieu and Mazarine, the decline of the power of Spain, and many other causes, conspired together to give him a power and superiority, with which he long insulted all his neighbours.

‘ By nature turbulent, haughty, and insolent, he at last became as odious to all Europe, as he ought to have been detest-

detestable to his own people, for the wanton, profuse manner in which he trifled away their blood and their treasure.

But from the splendor of his court, the magnificence of his buildings, the encouragement of arts, and by all the exterior pomp and appearance of glory and superior greatness, the people, through their national vanity, were so intoxicated, and the delusion amongst them was so general, till the last years of his reign, that, even amongst the sober thinking men, very few of them, I believe, saw half the fatal consequences that would, in time, attend a reign of more than fifty years of the most absurd profusion, and ridiculous splendor, that the western nations had ever been witness to.

Louis XIV. of France, like Philip II. of Spain, left his successor a ruined nation. He left him, what was worse, his example and his principles of government, founded in ambition, in pride, in ostentation, and all the ridiculous shew and pageantry of state.

The author is no less severe in drawing the character of the regent during the minority of the succeeding monarch.

The regent of France, during the minority of the present king, by nature giddy, bold, and intrepid, ignorant of the distresses to which the nation, by the expensive war for the Spanish succession, was reduced, and hurried on by ambition to act the part of a sovereign, attempted, a few years after the tranquility of Europe was settled by the peace of Utrecht, to tear that crown from the brows of a prince of Bourbon, settled on the throne of Spain, which Louis XIV. had exhausted the very vitals of his country to place there. The regent still did worse. Uninformed of, and a stranger to the wise principles of a modern statesman, he gave *public credit* many fatal wounds, which still are bleeding; and wantonly committed as many mistakes and frolics with the finances of the nation, and the private fortunes of the people, as could well be pressed into so short an administration; for he expired, according to the anecdotes I have heard, in a rapture of pleasure, in the arms of his mistress, in the year 1722.

The conduct of the regent, during the memorable transactions of the Mississippi scheme, will ever remain a monument of his folly, injustice, and ambition. The wounds he then gave to the credit of France, were bitterly felt during the late war. They are still felt, and will continue to be so, whilst all the vices of the present form of government continue to subsist in the nation.

The conduct of his present majesty, Louis XV. is represented as having been equally fatal to his country with that of his successors.

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“ The present monarch of France, though untainted with the vain ambition of a hero and a conqueror, hath, by the restless temper and haughty disposition of his ministers, been involved, since his accession, in two such expensive wars as hath entirely effused the small share of strength and vigour, which the nation had recruited by the long peace that preceded them; and by the violent efforts he made in both, so superior to, and inconsistent with, the debilitated strength of his state, that from a progress of the original vices of the government, the ruined condition of the landed-interest, the heavy load of national debt, and the entire loss of public credit, the French nation is now reduced to a more consumptive and exhausted state than she ever was before involved in: and as all the great pillars of the state are now become corrupted and decayed, with an enormous weight of distresses pressing upon them, we shall, without the interposition of Providence, or some essential revolutions and changes in the present form and mode of her government, see, even in our own days, the French nation sink into the same state of nerveless indigence and poverty, which the Spanish monarchy hath long been buried in.

“ Insensible of their approaching fate, with a levity and folly constitutional to all ranks of that people, the present court of France have adopted the same splendid and ambitious notions of government, with which they had, during the happier and more vigorous times of the late reign, dazzled and imposed upon all their neighbours: but the deception, however, is now confined to themselves; and to such superficial statesmen and people of other countries, who take appearances for realities, and judge of the present power of France, from those short and transient periods of greatness, which shone forth with so much lustre during the meridian of the last reign.

“ The power by which they formerly, with so much influence and haughtiness, took the lead in all the affairs of Europe, is now no more: the ambition only remains. To support appearances, they are now forced to strain every nerve of government; they maintain unnecessary, formidable armies, a splendid magnificent court, and in every department of the state, a most enormous and extravagant peace establishment, for the empty consolation of imposing upon their own people, and some of their rivals, with the appearance of a power, which (I hope to prove to your lordship) is no more natural, or the effects of health and vigour, than the rouge, which is daubed upon the face of a tawdry antiquated duchess at Versailles is of youth and beauty; who may, in the justest sense
of

of an allegory, be looked upon as an emblematic figure of the present state and political government of France; she, in her happier days, might have made conquests, and been an object of admiration; but to attempt it in the decline of life, when nature is exhausted, and health and beauty fled, by the arts only of the toilette, is such an imposition upon common sense, as raises no passions but contempt and ridicule.

He then proceeds with shewing the timidity of the Pelhams, who sat trembling at the helm, apprehensive of an invasion from France, when in reality so far from being able to put such a scheme in execution, that nation was not in a condition to have repelled a like attempt upon its own shores. This naturally leads the author to a panegyric on the ministry of Mr. Pitt, whose measures were directly opposite to those of the Pelhams. Speaking of the late conquest of Corsica he is led to consider it in the following manner.

‘An unjustifiable invasion like this, upon an inoffensive state, and free people, in a time of profound peace, would, under different circumstances of the times, have roused the resentment of all Europe against them, whatever casuistry and sophistry they might have pleaded in defence of it. The whole world may remember, that their encroachments on the banks of the Ohio produced the first sparks of fire which lighted up the flames of the late war, that spread itself into the four quarters of the globe: such encroachment was surely of much less importance than the island of Corsica, from which, by its adjacent situation, the French can now constantly draw, at a very cheap rate, any quantity of the most excellent ship-timber they may want, for the supply of the royal navy at Toulon; and which, before this acquisition, they had no other means of procuring, than what they could get, at an enormous expence, and a tedious delay of many months, from the groves of Norway.

‘An acquisition so valuable as Corsica, and obtained at so little expence, might flatter the vanity of a nation less susceptible of it than the French: but unhappily for the repose of Europe, the chief minister of France is so intoxicated with ambition, and conceptions of the superior power of his own country, and so ignorant of the real strength of his rivals, that he hath a knowledge yet to acquire, which of all others, is the most important and interesting for a wise minister to know.’

The following account of our own nation, though containing nothing new, is yet drawn with so much spirit, that we could not avoid transcribing it.

He says, ‘the brave inhabitants of Great Britain, are, my lord, the only people in the world, who have ever united the
know.

knowledge and activity of war, with the laborious employments of agriculture and trade; and from these advantages alone, though they were but a handful of people compared to the number of their confederate enemies, supported in the last with the most astonishing vigour and success, the most active and extensive war that ever yet happened amongst the powers of Europe. The fame of our arms, like that of our commerce, was carried into the four quarters of the world, and the English banners were triumphantly flying even in the Manilla Islands, the most distant part of the globe. From the effects of our commerce and our wealth, we not only alone stood single in the quarrel against the united force of France and Spain, but nobly supported too the crowns of Prussia and Portugal, which tottered on the heads of those princes, before they received our support and protection.

The national credit of England, my lord, which is so essential a cause of its power and greatness, is a discovery entirely new in the history of human affairs, and to consider it with all its amazing advantages, is the noblest monument of political wisdom, that ever yet was framed by mortal invention: it is not the abundance of the precious metals alone which constitute the riches of a state, as we may see by the present beggarly ruined situation of Spain and Portugal: those metals are no more than a representing *mark*, given in exchange for the wants and necessities of men: England, without a fatal possession of the mines of gold and silver, hath discovered a *mark* which represents them as effectually; and was it not for fear of appearing too warm in my admiration of this amazing discovery, I would say, that the shirt of the meanest peasant, when worn to rags, may, by the art of manufacture, be fabricated into Bank-bills and government securities, of more intrinsic value than the revenues of Potosi and Peru; for they, and the more precious stones that are dug out of the bowels of the earth, receive their value only from the opinions and estimation of men.

The author now comes to his proofs of the shattered state and drained resources of the French nation. He says that in the year 1759, the government was reduced to the necessity of shutting up her sinking fund, appropriated for the payment of the interest of the national debt, and to apply its produce towards the expences of the war; that it was obliged to borrow at ten and twelve per cent. to stop the gaps made by the deficiency: and that her contracts for the army and navy were made so advantageous to the contractors, who would engage upon credit, as to give them an evident profit of seventy per cent.

Our

He then proceeds to consider the state of agriculture in France, after drawing a sketch of the advantages resulting to that kingdom from the peculiar benefit of situation, climate, and pre-eminence of fashion, which last necessarily leads to a great exportation of their manufactures. We are told that the annual produce of the lands of England is superior to that of France, though the extent of country and number of people in the latter, are three times as great as in the former; the lands of France, by the best calculations, producing fifty millions sterling only, while those of England are valued at seventy millions and upwards.

Sully is complimented by our author as having greatly contributed by his efforts, to the advancement of agriculture. Colbert, one of his successors in the French ministry, is charged with having thrown away the benefits which accrued from those wise pursuits, by turning his views to the improvement of the fine arts, and to the establishment of sumptuous and costly manufactures, for the sake of encouraging which, in their infant state, he was reduced to the necessity of loading, by heavy and arbitrary taxes, the landed interest.

We cannot help differing from our author as to the general tenor of the administration of Colbert, and of the advantages which arose to France from his ministry. He certainly extended the marine commerce of that country to a degree almost incredible, from whence it derives its present rank among the maritime powers. He promoted its manufactures by his liberality and diligence, and laid the foundation of that supreme degree of excellence in which they are at present regarded by all Europe. How then can the charge of his having neglected the landed interest be urged with truth against that great minister?

Our candid inquirer's observations on the methods pursued by the legislature of England are spirited; he says, 'England, my lord, is the only state, either antient or modern, that hath made wise laws and regulations for the increase and improvement of the landed interest; and experience hath shewn, that scarcity and famine have much more frequently happened in those countries, where the greatest precautions have been taken to guard against them, than in our own, where we even allow a bounty to our merchants to encourage them to export that very article of life, which is so necessary for supporting the existence of our own people; a measure the most bold and intrepid that ever yet entered into the mind of a legislator, and which, at first, so staggered and surpassed the limited conceptions of our rivals, that nothing but the amazing advantages,

tages, which have resulted from it to this kingdom, could have convinced them of its wisdom and utility.

‘ Since the passing of that wise law for allowing a bounty upon the exportation of corn, and the farmers, from the happy effects of it, have been enabled to undersell other nations in foreign markets, when our own have been overstocked, our landed interest, and our national strength have increased to a degree unknown to any other country but our own.

‘ This exportation of corn hath been so far from raising the price of it at home, as some people at first erroneously imagined, that it hath both augmented its quantity, and lowered its price, as may be seen by consulting the register of the price of corn for the last eighty years.

‘ Happily for England, the effects of this bounty upon the exportation of corn, hath produced an increase of it, even more than equal to the increase of our national riches; and had it not produced that effect, the consequences of those riches, by increasing the prices of the necessaries of life, would have been more severely felt, and more loudly complained of, even than they have been; for the price of the necessaries of life, as well as of the luxuries of it, will always be in proportion, and relative to the quantity of money, whether paper or coin, that circulates in a nation. When the productions of nature are, in any country, great and abundant, and money in that country is little and scarce, much of the former may be bought for a small quantity of the latter; but when the money of a kingdom shall be plenty, either from a discovery of mines, or a large quantity of paper-money, which answers the same end as gold, shall suddenly be brought into circulation, as is the case in England, it is obvious to common sense, without the aid of political arithmetick, that a larger quantity of money must be employed to purchase the wants and necessaries of life, than when there was but a little cash in the kingdom; and this increased state of the national riches in England, is, undoubtedly, the principal cause of the complaints of the common people, that every thing is grown so excessively dear.’

‘ We can readily agree that in any country the price of provisions will, in some degree, bear a proportion to the quantity of circulating cash, yet we conceive that alone not to be a fixed rule for determining it, as the plenty or scarcity of any necessary of life will have a very considerable influence in the determination of its value.

‘ We think this author rather too sanguine in his attachment to a landed interest. There can be no doubt that it ought

to be the first and leading principle in the government of any kingdom, to provide for the people the mere necessities of life, yet we think that the greatness and happiness of every country depends so much upon the condition of its manufactures and marine commerce, that it may be wise and beneficial to sacrifice, in some instances, even the landed interest to objects so essential and important as those above-mentioned.

A little further we meet with another attack upon M. Colbert, who seems to be marked out by the author as the object of his vengeance.

He says, 'however insatuated the nobility of our own country have been to the splendid manufactures of France, the present taste and elegance of those now produced by our own rich fabricks of silks and velvets in England, are, I am convinced, by some patterns I have lately seen here, equal in beauty, and superior in quality to those of Lyons: and as other nations have also imitated them with good success, the superb city of Lyons, in which the famous Colbert had placed his future fame, hath, within my own memory, like the state of France itself, been sinking and declining so very fast, that now it manufactures little more than is consumed by the French themselves.

'The proud city of Lyons, which hath long made so great a figure in trade and commerce, will, it is more than probable, soon experience the same fate; as the once opulent city of Seville hath met with; which, though now sunk, from the vices of the Spanish government, into a state of poverty; had, but a century and half ago, according to Don Jeronimo d' Uztariz, a writer of great reputation, within her walls, not less than eight thousand looms, constantly employed in her costly rich manufactures, with which she supplied all the nations in Europe; and however formal and pedantic the present Spanish dress may appear in the eyes of refined moderns, Spain was at that time, in its dress, as well as its language and manners, the model for all the courts of Europe.'

This is the first account we remember to have met with, so disgraceful to the city of Lyons; but that the demand for French manufactured silks and velvets is not at all decreased in this country, is a truth which our own artificers of those branches in Norwich and Spitalfields can too fatally declare.

We cannot help congratulating ourselves that we were born Englishmen, when we read the following account.

'In France, the nobility, the gentry, the clergy, all the great proprietors of land, and every person holding any sort of employment under the state, are exempted from the taille, or the land-tax, whilst the inferior ranks of freeholders, and all the

the lower and subordinate classes of people, who, in common policy, ought as much as possible, to be spared, are oppressed by it in the most inhuman manner: even the day-labourers, who are not possessed of land, have a tax upon their industry, in proportion to what it is supposed they may, by the sweat of their brows, acquire: and it is a fundamental principle of the French government, that the lower classes of people must be kept poor, to secure their obedience to the state, and to force them to hard labour. This doctrine, however right and easy it may appear to ministers pampered with all the delicacies of life, is certainly carried to extremes, very inconsistent with true policy and the real interest of the state: for the peasants and labouring people, are, from their constant fatigues, and want of proper food to recruit their strength, exhausted and worn out, even before the age of fifty: the robust and full-fed people, who labour at the plough in England, would hear with astonishment, that the same classes of people in France, never taste any other reward for the sweat of their brows, and the curse of their existence, than a scanty support of bread, and water, and roots.⁹

The objections our author makes to the method of conducting their military affairs, are most of them just. His account of the clergy is a very strong reproach against the political government of that country. To suffer one sixth part of the whole revenue of the kingdom to center in the hands of a fortieth part of the subjects, who are totally useless to agriculture or commerce; and to suffer them to tax themselves, is such a solecism in the management of public concerns, that nothing could induce us to believe it, but the fact before our eyes. Our inquirer's solution may perhaps be right when he says, that the court submitted to the abuse, rather than inflame the sanguinary zeal of their Ravilliacs, their Clements, or their Damiens.

He tells us next, that by the method of farming the public revenues in France, a sum is gained by the contractors equal to that paid by them to the government; whereas in England the expence of collecting the same kinds of revenue amount to at most 12 per cent.

The expence of the king's household appears to be enormous indeed; the methods of imposing upon the king in the charges of the great officers in that department, are infamous beyond measure. We find by this account that their monarch, however despotic, has suffered very severe remonstrances on that head from the parliament of Paris, though composed of a body of men without power, and, as our author says, held by the court in the utmost contempt.

The purchase of rank or degrees of nobility, is no doubt the principal source of the want of industry in the inhabitants. Our author reckons sixty thousand families of that species of nobility, though there are only fifty two real or hereditary peers.

It seems that the French, sensible of their inattention to the promotion of agriculture, are upon the point of reforming that particular; the king, attended by several of his nobles, has set an example of working at the plough with his own hands, which, according to custom in such cases, has occasioned a like spirit to diffuse itself through the subordinate classes of the people, inasmuch as several bodies or societies in the different provinces have been formed for the advancement of tillage and culture: but our inquirer, according to his general notion of the French, is of opinion that those efforts will end in vapor, for a variety of reasons, drawn from the nature of that oppressive government, and which are worthy the attention of the reader.

Speaking of their circulating gold and silver, he estimates it at sixty or seventy millions, which, he says, is so far from being sufficient for effecting the cultivation of 140 millions of acres of land, and putting in motion the industry and commerce of twenty millions of inhabitants, that he thinks it is not one third part of what would be necessary to put those objects on as good a footing as those of England. Our author proceeds more minutely in this calculation. He says, that the French have, on a division upon the principles before laid down, only 3*l.* per man to put their interest by sea and land in motion; whereas England, with only twenty millions of coin, has by its punctual and immense credit, obtained an auxiliary of 140 millions of paper-money, equally efficacious as to the purposes before-mentioned; which, supposing six millions of persons, gives 2*7l.* to each individual for putting his industry and ingenuity in motion. This, says he, is the principal cause of the advantage and the great superiority we enjoy over France as a rival nation.

We are very far from thinking the calculation just with respect to England. The number of inhabitants, at this time, are rated by the most able calculators at eight millions; and as to the quantity of paper-money we think the estimate very erroneous: we suppose when he speaks of circulating paper-money, he means the amount of the out-standing notes from the bank of England, as we know of no other paper in this country that can be called circulating, and equally efficacious with the coin, which we will venture to assert, bears no proportion to the sum he has fixed it at. If he means any other kind

kind of government securities, which pass among brokers in Exchange-alley, we must be excused from admitting it to come under the denomination of circulating cash, and must also observe, that those kinds of securities are transacted in the same manner in France.

After mentioning the expensive wars the French have so frequently and so deeply engaged in for the last hundred years, as the principal cause of the present poverty and distress of that nation, he adds thereto, the sums yearly paid by way of pensions, which, by all accounts, are most enormous. He estimates the gold and silver of France for use and ornament, at a sum equal to the circulating coin, which, as hath been already observed, is upwards of sixty millions.

What the author says concerning the rate of interest being an indication of the quantity of circulating cash, is certainly just. Low interest is a proof of superfluity in that article, as high interest indicates the contrary. We find that the difference between the expence of borrowing upon public loans in England, and in France, is as 4 to 6; and from thence we deduce that the difference between the circulating cash of the two nations bears much the same proportion, which corroborates our assertions before made. Thus far our author proceeds in his Candid Inquiry, which he concludes with a character of the present premier of the French government.

‘ He is a man of excessive ambition and intrepidity, and of a most refined address; and though brought up in a life of pleasure and dissipation in the army, and was, at the time he came into power, unacquainted with the first rudiments of government, yet, by the favour of his sovereign, he was entrusted to conduct both the late war, and the late peace. Born of a family in Lorraine, more distinguished for its antiquity than its opulence, he, soon after he came into power, surpassed all the other nobles in splendor and profusion; and became in a little time so intoxicated with pomp and ostentation, as brought upon him the envy and hatred of all ranks of his fellow-subjects. With a success never equalled by the great Richlieu himself, he hath trampled under foot the power and jealousy of all the princes of the blood; the discontents of the army; the complaints of the hydra-headed clergy; and the resentments of all the collective bodies of men in the whole kingdom. Equally successful in extricating his country out of a most unfortunate war, as in framing a formidable confederacy of all the princes of the blood of Bourbon into one family-compact, and reconciling the jealousy and hatred that had long subsisted between the courts of Vienna and Versailles, he now enjoys in full possession, a power, with which he

would, like Louis XIV. insult all Europe, but that he is conscious the resources of his country are too much exhausted to support his boundless ambition in any expensive projects.'

In the postscript we are presented with a comparison between the last regent in France, and the present minister, not much in favour of either. We are also made acquainted with the appropriation to the king's private use for eight years, of the produce of a tax destined for the discharge of the national debt. The author mentions two other instances of real appropriation; the last is a circumstance which has alarmed all the creditors of the state. The circumstance is so well known that it is scarcely necessary to say it refers to the reduction of interest from five to two and an half per cent. without any alternative to the lender. A promise of a future letter to expatiate on the particulars of the national debt of France, concludes this performance.

We have thought it expedient to give a very particular attention to this publication. The alarm which was lately raised, from the hints thrown out in the course of parliamentary debate by a noble peer, whose private information has formerly been of important service to his country, renders every thing relative to the state or power of our rival nation, worthy of the most accurate discussion. We have selected the most striking passages, and our animadversions have followed them respectively. Upon the whole, we are of opinion that this piece is the production of a masterly hand, but he seems to have imbibed notions too depressive of the French nation to be credited in their utmost extent. We therefore hope it will have no effect on those who are to provide for the security of this country; and that the ministry will not trust our defence to the weakness of our adversaries, but to the strength of our own arms.

III. *Historical Extracts relating to Laws, Customs, Manners, Trade, Literature, Arts, Sciences, and remarkable Transactions, civil, military, and ecclesiastical. Translated from the New History of France, begun by Abbot Velly, continued by M. Villaret, and now under further Continuation by M. Garnier, Professor Regius, &c. Pr. 5s. Owen.*

ONE volume only of this work is published; but it appears from the preface that a second is intended. The subject is divided into a great number of sections or chapters, each having prefixed an account of what is treated of in it. This miscellaneous collection cannot but afford great entertainment both

both to the antiquarian and the philosopher, and will not be wholly uninteresting even to a mere English reader, as he will find several things in it which have a reference to the manners and customs of his own countrymen in those ages of ignorance and barbarism.

Nothing conveys greater instruction, as well as amusement, to a thinking mind, than to see the various and different states of jurisprudence in human societies. From thence we may form certain conclusions about the progress they have made in civilization, the great object, as well as advantage, of political society : and by comparing the rites and modes of trial, and doing what is called justice between man and man, which obtained in distant nations, at different periods, form no improbable analogies between them. For this reason we have selected as a specimen of this performance those chapters which treat of judges and laws, and of trials, during the dark uncultivated ages of the French monarchy.

Of Judges and Laws.

Anno 617. It must not be imagined that the administration of justice was neglected. Every profession had its court, together with its laws and customs. The ecclesiastic was tried by the clergy ; the military man, by officers ; the nobles, by the noblesse ; the people by centeniers in villages, by counts in the towns, and by dukes in the metropolitan cities or capitals. These tribunals were under no subordination to each other, an appeal from their sentence lying only to the king. If the appeal proved well grounded, the judge was answerable for both damages and costs ; if the sentence appeared just, the appellee, if a noble, was condemned to a pecuniary fine ; and to be publicly scourged, if only a plebeian. These pecuniary mulcts were almost the only penalties of those times. It was very seldom that a capital punishment was inflicted, but for a crime against the state. Other offences were bought off for money. The Salic law prescribes the fine payable to the king, and the compensation to be made to the party injured. The life of a bishop was rated at nine hundred golden sols ; that of a priest, at six hundred ; that of a layman, at something less, according to his quality : the centenier had no power of death ; the count only in certain circumstances ; and it was very rarely and with great precautions that the duke exercised it : the court used, from time to time, to send commissaries into the country, never less than two, who were a bishop, a duke, or a count ; their business was to receive complaints, and report them to the sovereign.

Under the first race, no such thing was known as the long robe. The judges, such as were laics, sat on the bench, with their sword, battle-axe, and buckler. Their commission, which was only temporary, prohibited them from making any acquisition within their jurisdiction. It required withal, an extensive knowledge of the national laws and local customs; the Frank being to be tried by the Salic law; the Gaul beyond the Loire, by the Roman law; and in the northern counties by the common law. They held their sessions every week or fortnight, according to the urgency of business, and always in a public place, where all ranks every day might have free access. Every person was allowed to plead his own cause; that of the widows and poor was privileged under the protection of the church, that no sentence could be passed against them, without advising the bishop of it. The prelates were, at that time, in such consideration that not only criminals were discharged at their intercession, but a cause begun in a secular tribunal, might be removed to them. The bishop, either personally, or by his official, took cognizance of whatever implied or might be matter of sin, as contracts on oath, marriages, wills, sacrilege, perjury, and adultery. This exorbitant power was grounded on the dignity of their character, the holiness of their life, and the superiority of their abilities, as most of the nobility could neither read nor write, till disdaining to be subjected, like the commonalty, to the controul and censures of priests, they at length applied themselves to study the laws.

Sometimes the monarch himself administered justice; and, on these occasions, the court was always held at the gate of his palace. When he could not assist in person, he commissioned two officers to receive petitions and give an immediate answer to such where no long discussion was required.

Decisions of accusations by single combat.

Anno 593. A wife of Gontran, king of Burgundy, in her last moments, requested of him to put two physicians to death, whose medicines she pretended had been fatal to her; he was so weak as to promise it, and had the cruelty to keep his word. The same king seeing one day, a wild bull newly killed, he caused the ranger of the forest to be apprehended, who laid it on a chamberlain of the king's, named Chundon, and he denied the fact. The king ordered the dispute to be decided by combat. The party accused, being aged and infirm, he put in his stead one of his nephews, who mortally wounded the accuser, but going about to disarm him, killed himself with his adversary's poignard. The champion's death being considered

sidered as a conviction of the chamberlain, the monarch ordered him to be seized, and he was stoned on the spot. This was what those barbarous times called a regard to justice.'

'The unhappy Chundon's case brings to mind another not less curious point of our ancient laws, as instancing that formerly in cases of law where no decisive proof could be had, a duel was allowed both to plaintiff and defendant. This was so usual a way of terminating the differences of nobles, that the very ecclesiasticks and monks were not exempted from it. But that those hands which offered the unbloody sacrifice might not be stained with human blood, they were to find a man to fight in their stead. Women, the sick and maimed, and persons under twenty years or above sixty, were exempted from this strange decision. At first it was appointed in all cases, criminal or civil, but afterwards limited to such circumstances only where honour or life was concerned. This custom came from the north. The Burgundians made a law of it; the Franks, at their entrance into Gaul, adopted it. Religion and reason long united their efforts to abolish it; yet, amidst all the anathemas and fulminations of Rome, it subsisted near twelve centuries.

'The form of this singular proceeding is not unworthy the attention of the curious. The accused and the accuser threw down a gage, usually a gauntlet, which the judge took up. The two combatants on this were taken into custody, and now the affair admitted of no accommodation but by the judge's consent. The lord chief justice himself fixed the day, named the field, and furnished the weapons, which were carried to the spot, preceded by fifes and trumpets. There a priest blessed them with a multitude of ceremonies. The action began by giving the lie to each other, till gradually they grew calm; and though deliberately going on an act of impiety, they with seeming devotion threw themselves on their knees, said some prayers, made a profession of their faith, and then proceeded to engage. The victory decided the innocence of the victor, or the justice of the cause which he maintained. The penalty of the vanquished was that due to the crime in question. The unfortunate champion underwent the same fate; he was ignominiously dragged out of the field together with his principal, and hanged or burnt, according to the crime.'

Trial by the cross.

'Charlemain ordered by his will, that in case of any differences between his sons concerning the appointed partitions of his dominions, and which could not be properly decided by
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the depositions of men, recourse should be had, not to combat or a duel, but to the trial of the cross: this was now become the custom, and however odd, was dignified with the appellation of *God's Judgment*. In doubtful cases two men were chosen, and led in great ceremony to a church. Here they stood upright, with their arms extended in the figure of a cross, and in the mean time divine service was celebrated. That party whose champion kept his posture the longest, was declared to have gained the cause.'

Trials by fire and water.

'Anno 831. The empress Judith had been dismissed, on a suspicion of incontinency, and being seized by the king of Aquitain, he had her condemned to perpetual banishment, and forced her to take the veil in a monastery; but the storm of a revolt being now blown over, the great business was to recall the empress. The pope and the bishops assured the emperor he might do it with a safe conscience; that the princess's monastic engagement having been forced, it was absolutely void. She accordingly made her appearance before the assembly at Aix la Chapelle, where she solemnly swore herself innocent of all the crimes laid to her charge, offering likewise to stand the trial by fire. An absurd custom, and inserted here only as a farther instance of the weakness of the human mind.

'A way of clearing one's innocence in those ancient times, was to handle a piece of iron, heated more or less, according to the violence of the suspicion. It was consecrated, and carefully kept in some churches; for all had not this privilege, which was no less profitable than honourable. This piece of iron was either a gantlet, in which the party accused was to thrust his hand, or a bar, which he was to take up two or three times. His hand was then wrapped up in a bag, on which the judge and the adversary put their seals, not taking them off till three days after. If there was no mark of a burn, he was acquitted; but any remaining impression of the fire, was a proof of guilt. This was the trial of the nobles, priests, and gentry. That of the commonalty was by plunging the hand in boiling water; or by throwing the party into a large vessel of water, with his hands and feet tied. These ceremonies were preceded by a form of prayers. If he floated, he was concluded guilty; if he sunk, he was declared innocent. It was the persuasion, at that time, that God would work a miracle sooner than innocence should suffer; a notion equally superstitious and absurd; but withal so strong, that it ever proved one of the great obstacles towards the abolishment of customs so contrary to reason. Accordingly

ingly it was not till the thirteenth century that they were suppressed, and then by a solemn decree of the council of Lateran, under the pontificate of Innocent III.'

The passages above quoted, convey strong ideas of the ignorance, barbarity, and superstition, of all ranks of men in those ages. Were we to reason from analogy, we might be led to conclude, that the Europeans had not attained to a much higher state of civilization in those days than the Africans enjoy at present on the coast of Guinea; amongst whom it is usual to try the fidelity and chastity of their wives, when labouring under suspicion, by obliging them to dip their arms into a kettle full of boiling palm oil, and take from the bottom a ring, or some other such trinket. If they escape all marks of burning, they are held to be exculpated; if they do not, their guilt is thought to be proved, and they are punished accordingly. No doubt there was at times a great deal of management, or rather juggling, in this and all the other modes of trial of that nature; but, unfortunately, the guilty, had a much greater chance of escaping that way than the innocent, as the former would be much more apt to have recourse to artifice than the latter. The manner in which a certain person escaped the trial by fire is pleasant enough, and is told in this book as follows. 'George Logothetes speaks of a person who, in the thirteenth century, refused to stand the fiery trial, saying, that he was no mountebank. The archbishop beginning to urge him to a compliance, he made answer, that he would take the red-hot iron into his hands, if his grace would give it him in his. The prelate, who was too knowing to comply with the proposal, allowed that it was not proper to tempt God.'

It is not long since the trial by cold water, we mean by swimming or sinking in it, was abolished in this island. James I. was a great believer in witchcraft, insomuch that he wrote a large book on the subject. He was also very diligent in searching after witches, and it is said, took a very effectual method of ridding the world of those imaginary nuisances. Those who were accused of that crime were thrown into a pond; if they sunk they were concluded to be innocent, and only drowned; if they floated, their guilt was then manifest, and they were taken out and burnt. It is even within our own memory, that the same species of trial was adopted by the populace in a village not far from the capital. But the persons who were the objects of it, having unfortunately perished in the experiment, and some of the actors in the tragi-comedy having been tried, condemned, and executed for murder, a stop seems to be put to all future trials of that sort in this

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country. It is amusing to behold the superstitions to which all ranks of men were devoted in the dark ages, still prevailing among the ignorant vulgar in the most enlightened age. This seems to afford a probable argument that they are congenial, and even inherent in human nature.

This appears on the whole to be a curious and entertaining collection; we are only afraid that the compilers have, in some few instances, sacrificed their judgment to a love of the marvellous; a fault which it requires a man to possess a large share of philosophy, and even phlegm, to be entirely disinterested of.

IV. *A Treatise on Mineral Waters.* By Donald Monro, M. D. Physician to his Majesty's Army and to St. George's Hospital, F. R. S. In Two Vols. 8vo. Pr. 10s. 6d. Wilson and Nichol.

THE subject of these two volumes, whether considered as curious or useful in medicine, forms one of the most interesting and valuable parts of natural history. The great prolixity of the authors, however, who have wrote on mineral waters, has much retarded, even among the faculty, the propagation of that branch of knowledge. For this reason, we behold with pleasure the publication of a more compendious system, which is executed with great care and accuracy in the judicious abridgment before us. In the first part of this work, the author treats of the general principles of water, considered as a perfectly pure and unadulterated element; after which he proceeds to the consideration of rain and snow-water, as the nearest to the standard of purity; and lastly, he presents us with a view of the various substances with which water may be impregnated in the bowels of the earth, and of the methods by which the existence of such principles may be discovered. In the second part, he treats of cold, and in the third, of hot waters, where he has judiciously arranged each kind into such classes as seemed best calculated for affording a distinct idea of their nature and properties. In the account of each class, his method is first to give the general characteristics, and virtues of the waters belonging to it; and then to add the most accurate analysis which has been instituted of each particular kind; remarking the differences which authors have observed in performing their experiments, and any particular virtues which have been ascribed to each water, more than what might be supposed to exist in the general class to which it belongs. In this account of the medicinal virtues of the several waters, the author has followed the

the most unquestionable and authentic information, and has every where rejected the evidence of credulity or imposture, which had formerly so much regulated the estimation of waters. As a specimen of the work, we shall present our readers with the author's account of the sulphureous waters of Harrigate, and the chalybeate ones of Scarborough.

• *Harrigate, near Knaresborough in Yorkshire.*

• Formerly there were only three springs taken notice of, but lately a fourth has been discovered; they have all a strong sulphureous smell; and, from Dr. Short's account, seem to be nearly of the same strength with respect to their sulphureous qualities, though the quantity of saline matter be different in each. As the water springs up it is clear and sparkling, and throws up a quantity of air-bubbles.

• This water has a salt and sulphureous taste, and a strong sulphureous smell, which it retains after being exposed to a boiling heat, and part of the water evaporated.

• This water presently blackens silver, and its solution; and likewise a solution of sugar of lead and of gold, and precipitates a black sediment with each. It turns the earth on which it stagnates for any time, of a black colour, as well as the mud at the bottom of the well; and, after standing some time, it throws up a thick dry white scum; and both the mud and scum, if dried in the sun, Dr. Short says, burn with a blue flame, and smell strong of sulphur. He tells us, that when Dr. George Neale attended at this place, that the stones at the bottom of the well were raised, and under them was found a great quantity of yellow sublimed flowers of sulphur. However, as we before observed, this fact has been doubted by many.

• And the sticks, grass, &c. in the course of this water, are covered with a white hairy mucus.

• This water became white and milky with alkalies; but only appeared to be whitish with spirit of vitriol, and of a whitish clear colour with spirit of sea salt,

• The water of the first spring weighs seventy-two grains in a pint heavier than common water; of the second spring only thirty-two grains; of the third fifty-eight grains; and spirits in the thermometer, sunk $\frac{3}{8}$ of an inch lower than in common water.

• Evaporated, Dr. Short got two ounces of sediment from a gallon of the first spring water; of which near two scruples were earth, the rest a saline matter.

• A gallon of the second well yielded near half an ounce of sediment, of which two drachms and a scruple were earth.

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‘ A gallon of the third well yielded an ounce and a half of sediment, of which a drachm and twelve grains were earth.

‘ The saline matter of these waters, from both Dr. Short and Dr. Ruttty’s experiments, proves to be mostly a sea salt, with a small mixture of a bittern or a calcareous Glauber.

‘ In summer 1768, I wrote to a friend (a physician who often resides for some months at Harrigate in summer) and asked his opinion concerning the nature of the waters, and particularly about the existence of real sulphur in them, and I had the following answer :

“ I have taken particular notice of every appearance of the Harrigate waters, and must own I never observed any appearance of sulphur floating in them, nor any scum at the top of the well ; neither could I meet with any person in that quarter who remembered the appearance of real sulphur sublimed, upon taking up the stones at the bottom of the well, as mentioned by Dr. Neale.

“ The waters are perfectly limpid, and have a strong sulphureous smell, when taken out of the well, without the least appearance of a cloud in them, or a scum upon the top ; but if they be exposed to the atmosphere for a few hours, they become turbid, and have a thin scum or pellicle upon the surface, not so strong as upon lime water, and they lose their sulphureous smell and deposit a whitish sediment.

“ The volatile spirit in which the sulphur (or what gives them this smell) seems to reside, is so very strong, that if the waters be bottled, and a sufficient space is not left between the cork and the surface of the water, they burst the bottles.

“ With distilled vinegar there neither ensues an effervescence nor change of colour ; but with the spirit of vitriol they become a little cloudy.

“ With all the volatile alkalies they turn immediately cloudy, and after standing some time there drops a separation to the bottom of the glass, like a strong solution of soap ; and the salts are found sticking to the sides of the glass in small round grains.

“ The vegetable alkali turns them cloudy, but does not form so strong a coagulum at the bottom of the glass.”

‘ These waters, in small quantities, are good alteratives, and, when drank in large quantity, are strongly purgative ; they are drank from a pint to three quarts in the forenoon.

‘ These, like other saline purging sulphureous waters, have been much used, and found extremely serviceable in cutaneous disorders and in scrophulous cases ; and they have been found to be amongst the best remedies for destroying and evacuating worms, and their nidas ; and to be extremely useful

ful where the digestion has been bad, and the bowels and intestines been full of viscid slimy matter; and to assist in removing many chronic obstructions.

They are likewise much employed for external use, by way of washes, fomentations, and baths, particularly in cutaneous disorders.

At some small distance from Harrigate, near to Knarlesborough, is another sulphur well of the same kind, of which a gallon leaves two drachms of solid contents, fourteen grains of which are earth. And near to Harrigate are two chalybeate springs, the strongest called the Tuewhet Spring, or Allum Well, the other the Sweet Spring.

Scarborough, in Yorkshire.

The purging chalybeate waters of this place are the most frequented, and more used than any other of this class in England. We have a very particular analysis given of them by the late Dr. Shaw, who attended the water-drinkers here for many years.

There are two wells, the one more purgative and the other stronger of the chalybeate principles than the other; and hence that nearest the town has been called the chalybeate spring, the other the purging; though they are both impregnated with the same principles, but in different proportions; the purging is the most famed, and that which is best known, and generally is called the Scarborough water.

Both these waters are clear and chrystalline, though not so much so as the purer kinds of rock water; when poured out of one glass into another, they throw up numerous air bubbles; and if shook for a while in a close stopp'd phial, and the phial be suddenly opened before the commotion ceases, they displode a kind of vapour with an audible noise.

At the fountain they have both a brisk pungent chalybeate taste, but the purging water tastes manifestly bitterish, which the chalybeate does not usually do.

Their temperature is nearly the same as that of common water, equally defended from the sun and open air; and their specific gravities nearly the same, though usually both are rather heavier than common water.

Both waters, when fresh, presently strike a dark red, or purple with galls; though the chalybeate does this with greater celerity, and in a higher degree than the other, and both turn syrup of violets green. They curdle soap, and likewise milk, if boiled with it.

Dr. Shaw says, they both make an ebullition with acids, and soon destroy the acidity thereof; an ounce of the purging water

water will take off entirely the acidity of a drop of rectified oil of vitriol. With alkalies they exhibit a white cloud, and let fall a copious white earth.

‘ They both lose their chalybeate properties and transparency by keeping, or being exposed to the air; but the chalybeate retains them longest.

‘ Four or five half pints of the purging water, drank in the space of an hour, give two or three easy motions, and raise the spirits. The like quantity of the chalybeate purges less, but raises the spirits more, and goes off chiefly by urine.

‘ Both these waters putrefy by keeping, but in time they become sweet again.

‘ Dr. Shaw put four pounds of the purging water into a retort, and distilling it with a slow heat to driness, had remaining two drachms, or one hundred and twenty grains of solid matter. In performing this operation, as soon as the water became hot, numerous air bubbles appeared, and a volatile substance or air puffed through the luted point of the retort and receiver: when about one eighth of another parcel of water was exhaled in an open vessel, spangly concretions like dust appeared on the surface, and by degrees more and more of a grained matter fell to the bottom.

‘ Distilled Scarborough water differs in nothing from common distilled water.

‘ The dry matter, or residuum, left on evaporating these waters, felt somewhat rough between the fingers, dissolved in the mouth, and had a remarkable bitter, saline, roughish taste. This residuum lixiviated and filtered, yielded one third, or forty grains of insoluble matter, made up of a calcareous, bolar, selenitical, and ochreous earth. The filtered liquor yielded eighty grains composed of two sorts of salts; between seventy-five and seventy-six grains of a calcareous Glauber salt; and between four and five grains of sea salt.

‘ Hence we see, that according to this analysis of Dr. Shaw's, a gallon of this water, besides a mineral spirit and air, contains about two hundred and forty grains of solid matter, eighty grains of insoluble matter, made up of a calcareous, bolar, and selenitical earth; with a portion of ochre, and one hundred and sixty grains of a saline matter, composed of above one hundred and fifty grains of a calcareous Glauber salt, and not quite ten grains of sea salt.

‘ Dr. Short, who likewise analysed this water, says, that it is weaker and stronger at different seasons; that he has got sometimes six drachms, twenty-four grains, or three hundred and eighty-four grains of sediment from a gallon; at other times only five drachms, one grain, or three hundred and grains;

grains; of this three hundred and one, that one hundred grains were earth, and two hundred and one grains salt, composed of about one hundred and eighty-eight or one hundred and eighty-nine grains of a calcareous Glauber salt, and eleven or twelve grains of sea salt.

And Dr. Lucas says, he got in London in the proportion of three hundred and twenty grains from a gallon, of which about fifty-four grains were earth, fifty-two calcareous, and two ochre; the rest, or two hundred and sixty-six grains, were salt, of a more hard and consistent nature, than either of those got from Epsom or Cheltenham waters; with a more austere taste, and some tendency to the form of alum in its chrystals; of which he says it will probably be found to partake: but Dr. Short, who had searched and tried experiments to discover alum, could find no mark of it in them.

When the humidity is near exhaled, in evaporating this water, Dr. Lucas says, it appears coloured, even after all the ochreous parts are separated by filtration, which is from the oily matter, which is only to be separated by rectified spirit of wine, or by fire. In chrySTALLIZATION it remains with the bitter.

Dr. Shaw has not mentioned the solid contents of the *chalybeate water*, but Dr. Short has supplied in some measure that defect: he tells us that the solid matter of this water is to the vehicle in the proportion of one, to two hundred and seventy-four and $\frac{1}{2}$; that is, about two hundred and twenty grains to the gallon of water; of this about seventy-seven grains were earth, and about one hundred and forty-three a salt; of which about one hundred and thirty-two grains were calcareous Glauber salt, and eleven sea salt.

This work contains an account of several waters not mentioned by any preceding writer: and it would be doing injustice to its merit, not to affirm that it is the completest and most useful system on the subject, which has hitherto been offered to the public.

V. *The principal Prophecies of the Old and New Testaments; particularly those in the Revelation of St. John; compared and explained.* By Samuel Hardy, *Rector of Little Blakenham, in Suffolk, and Lecturer of Enfield, in Middlesex.* 8vo. Pr. 6s. sewed. Pearch.

EXPOSITIONS of the Revelation of St. John, and other prophetical parts of Scripture, resemble the descriptions which astronomers have given us of the world in the
 Vol. XXIX. April, 1770. T moon.

moon. There is a grand and illustrious object within our view, but the eye of the spectator is fatigued and confounded by the intermediate space. As it usually happens to persons, who look with long attention on a prospect where nothing is distinctly perceived, some fancy they see, and others for the credit of being discoverers pretend to see, various appearances, which they tell us, are the caverns, the valleys, the seas, or the mountains of the lunar world. These suppositions are received according to the esteem of their respective authors, and may serve to amuse the imagination, but in reality, afford no positive or satisfactory information. That celestial body is yet a *terra incognita*, a region which no human eye can perfectly explore.

In the same manner, our theological writers attempt to explain certain dark and mysterious predictions of Scripture; but when they carry their enquiries into futurity, their investigations are confounded, and we are furnished with nothing but empty speculations and arbitrary suppositions.

The writer, whose performance we have now before us, is one of these adventurers, who seems, as far as we are able to judge, to have lost himself in the search, and to have advanced a number of groundless and improbable conjectures.

The ancient prophets, most of whom lived before the Babylonian captivity, speak of that event, and the restoration of the Jews under Zerubbabel, in bold and figurative language, agreeable to the genius of Oriental writers; but our interpreters, when they come to examine these predictions, idly suppose, that they relate to some distant period, in which they shall be *literally* accomplished.—Here then we have a future restoration of the Jews, a new temple, a new Jerusalem, and a multitude of other rabbinical dreams.

In his first and second dissertation this writer attempts to prove, that the Jews will certainly be converted and restored to their promised land. He then endeavours to point out the time when, and the manner in which this event is to be accomplished. From divers prophecies in Daniel and St. John, he has made it, he thinks, extremely probable, that, allowing for some defects in chronology, the Millennium will commence about the year of our Lord, 1971; and that somewhere in the period of forty-five years, immediately preceeding that date, antichrist will make his appearance. Now, says he, in all probability the first conversion of the Jews will happen *long before* the commencement of the Millennium; consequently it cannot be very distant from the present time. There are now, he presumes, some of those signs which Christ *did* say should come: *famines* for instance, and *earthquakes* in divers places.

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As to the latter, he tells us, that we have heard of more within these thirteen or fourteen years, than were ever heard of, in an equal space of time since the foundation of the world; and he is fully persuaded that they are 'forerunners of trouble.' As to the former, says he, 'God be thanked we have heard of but few; but almost all Europe has for two or three years felt the hardships of great and unusual scarcity. And with respect to ourselves in particular, if we had not been relieved from abroad we had certainly felt the mischiefs of a famine!'

In regard to the manner in which the Jews are to be converted, he endeavours to prove, that the conversion of St. Paul was a type of the conversion of his countrymen; and from thence he concludes, that they will be converted in the same manner that he was, namely by a visible appearance of our Saviour in the clouds, and an audible voice from heaven. He adds, that 'as our Saviour was seen walking on the water to succour his disciples at the end of the *fourth watch*, that is, at the end of the night, so we may presume, that he hereby meant to intimate, that the Jews should not be finally delivered from their distress, till the time of his second coming was at hand.'—Admirable arguments!

In the fifth dissertation he attempts to prove, that the Jews will hereafter be idolaters; that, for this cause, they shall be given into the hands of the Chaldeans, who shall treat them with unexampled cruelty; that, soon after the time of their captivity shall be expired, Babylon (a city in Chaldea, which shall hereafter be called Babylon) shall be utterly destroyed.

'When the time of BABYLON is come, *the Jews*, says he, shall be released from *their captivity*.—The beast shall receive a deadly wound; but the deadly wound shall be healed; and then shall THE BEAST, with ANTICHRIST, make war with the saints and prevail.—*The Jews*, upon their release from BABYLON, shall sing songs of triumph, according to that of Isaiah: in that day shall they say, *praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done marvellous things; this is known in all the earth*.—These hymns are evidently taken from the 18th, the 98th, and the 105th Psalms;—which I therefore consider as prophecies of the future deliverance of *the Jews* from BABYLON.—But their joy will be short-lived;—*the beast* that ascendeth out of the bottomless pit, and ANTICHRIST, shall make war against them, and shall prevail over them for *forty and two months*.'

This is part of the plan, for the whole is inexplicable; which our author has contrived for the illustration of some of the principal prophecies in the Old and New Testament.

We shall not trouble our readers with any remarks upon it; the absurdities, with which it is attended, are sufficiently obvious: we shall only shew, in one instance, what little attention he has paid to the language, and express declarations of the sacred writers.

Jeremiah speaking of the approaching desolation of Jerusalem, in the reign of Zedekiah, says: *because they have forsaken me, saith the Lord, and have burnt incense to other gods, I will make this city desolate: I will cause them to eat the flesh of their sons, and their daughters; and they shall eat every one the flesh of his friend, in the siege and straits which their enemies shall straiten them*, ch. xix.

‘But *when*, says our author, or *where*, I would know,—in *what* siege, or at *what* time was it, that the *Jews* were so distressed, as to eat the flesh of their sons and of their daughters!—I must not be told here that this calamity was suffered in the reign of Joram, and when Jerusalem was besieged by Titus.—The calamity in the reign of Joram must needs be out of the question; for that did not happen at Jerusalem:—It was *prior* also to the prophecy:—And the siege by Titus was not suffered for idolatry. Besides this, neither of these cases will furnish us with more than a *single instance* in each; and therefore they seem to fail with respect to the *degree* of misery foretold. And yet, if we except these instances, neither sacred, nor prophane history will furnish us with any others.’—

Has this writer forgotten the siege of Jerusalem by Nebuchadnezzar?—It is to be supposed he has not, for he mentions it, two or three pages afterwards; but at the same time he assures us, that ‘there is no where the least hint, that this prophecy was ever accomplished, that parents ate their children, or that friends devoured each other’, and that, consequently, the accomplishment of this prophecy is yet to be expected.

If he will make no allowances for the descriptive language of an Oriental prophet, he may turn to Lamentations, iv. 10. where he will find this passage, *the hands of the pitiful women have sodden their own children; they were their meat in destruction of the daughter of my people*. In every part of this mournful poem the prophet speaks of Jerusalem and the temple, as things destroyed, laid waste, and prophaned: these words therefore evidently denote the accomplishment of the foregoing prediction in the siege by Nebuchadnezzar.

This treatise may be classed with that of Rabbi Sahadiah, concerning the last redemption.

VI. Theocriti Syracusii *quæ supersunt. Cum Scholiis Græcis Auctoribus, Emendationibus et Animadversionibus in Scholia Editoris et Joannis Toupîi, Glossis selectis ineditis, Indicibus amplissimis. Præmittitur Editoris Dissertatio de Poesi Bucolica Græcorum, cum Vita Theocriti a Josua Barnesio scripta, et nonnullis aliis Auctariis. Accedunt Editoris et Variorum Notæ perpetuæ Epistola Joannis Toupîi de Syracusiis, ejusdem Addenda in Theocritum, necnon Collationes quindecim Codicum. Edidit Thomas Warton, S. T. B. Coll. S. Trin. Socius, nuper Poeticæ publicus Prælector, Oxonii. E Typographeo Clarendoniano. 2 Vols. 4to. Pr. 1l. 5s. in Sheets. Apud Nourse, Payne, Davies, White, &c. Londini.*

WE find it difficult to pronounce whether the editor of the Oxford Theocritus discovers a greater share of taste or of erudition. Works of this kind have been too commonly executed by scholars of more industry than genius. But Mr. Warton, in this valuable publication, has happily blended the characters of the judicious critic and the learned commentator.

In the dissertation on the Bucolic Poetry of the Greeks, the origin of pastorals is placed in a new light, and ingeniously developed on more rational and probable principles than have hitherto been advanced on the subject. The writer very judiciously proves the superiority of Theocritus over Virgil, by shewing, that the Greek poet copied real manners, and actual scenes of pastoral life, which have been misapplied, misrepresented, and distorted, in Virgil's imitations.

Theocritus, he says, describes many natural circumstances, and rural images, which the delicate Virgil was afraid to introduce into the Roman poetry, as too gross and uncouth for the refined ears of his polished countrymen. "Nihil supprimit aut dissimulat Theocritus quod solent ætatum politiorum poetæ: omnia minute describit et enarrat. Hinc est quod tenuis et exilis sit Maro, quando Theocritus, eandem rem tractans, et plenus sit, et copiosus, et multiplex: quod hic res exprimat, ille tantum indicet. Poetæ Siculi nonnunquam concinnas magis descriptiones imitando reddidit Romanus; quæ tamen ideo pulchræ erant, quod erant inconcinne. Expolivit ille quod non debuerat expoliri." Among the Sicilians, the pastoral condition and character were, in great measure, national. "Hinc fortiores et frequentiores ingerebantur in oculos Theocriti, Siculi hominis, imagines Bucolicæ: hinc crebræ illæ et naturales, si loqui liceat, allusiones, quibus nos in isto poeta vârendo tantopere delectamur: a rebus ipsis nimirum, sive objectis, expetitæ, quas quotidie viderat et noverat
T 3 ipse,

ipse, quibuscumque familiarissime versatus est." Theocritus represents the Cyclops sitting on a rock, and contemplating his reflected image in the broad and calm bosom of the ocean beneath. Virgil has applied this idea to his shepherd Corydon. But the Cyclops and Corydon are different persons. The shepherd Corydon, with much greater propriety, had used a river, or a fountain, for the purpose of a looking-glass. The idea of Theocritus entirely corresponds with the form, character, and situation of the Cyclops, who was a giant, and inhabited the rocks of the sea-shore. When the same Corydon of Virgil is made to say, that he possesses large stores of milk and cheese, which never fail him both in winter and summer; these circumstances are, with much less characteristic propriety, attributed to a shepherd, who lived amidst the conveniences of common life, than to the Cyclops, whose savage and solitary situation required things of this sort to be laid up in store. Virgil's Corydon boasts, that he was rich in snow-white cattle, that he fed a thousand lambs in the Sicilian mountains, and that he exceeded all in the art of piping and singing. But Corydon has no pretensions to these merits. "*Quæ longe convenientius de Cyclope prædicata puto; cujus notiores longe erat pastorales divitiæ, fistula ludendi peritia valde celebris et insignis, character denique Bucolicus eminentior. Eadem de Corydone Virgiliano, omnium hominum pastorumque obscurissimo, nunquam credere fuimus edocsi.*" Virgil has also unhappily applied the *Hirsutum Supercilium* of the Cyclops to his little shepherd. One of Theocritus's lovers is enamoured of a girl whom he saw walking out to gather *the leaves of hyacinths on the side of a mountain*. Virgil has softened and destroyed this imagery: he makes a shepherd fall in love with a girl, whom he met *gathering dewy apples in the hedge row*. "*Suavioris quiddam simplicitatis inest in salis, quam in ipsis floribus, hyacinthi petendis: quæ præterea desertis montibus quærere quiddam magis rusticum sapit, quam Mala in sepibus.*" Nor has Virgil been more fortunate in his imitation of the Cup of Theocritus. In this description he has been commended for correcting the luxuriancy of the Sicilian bard; but the truth is, Virgil had no idea of the cup which the Greek poet was describing. It was a most capacious vessel, which the Sicilian shepherds used to fill with milk, wine, or other beverage, when they meant to indulge to excess. This cup, in proportion to its size, Theocritus has adorned with an abundant variety of sculpture. But Virgil has contracted it into two goblets fit for a sideboard. "*Quos magno sculpturæ apparatu, minioque, saltem se formam minusvæ species, ornavit.*" But Virgil did this from his avarice of the beauties of Theocritus. The cup

cup of Theocritus did not belong to Virgil's age or country. These are our critic's reasonings on this head. He has also, in this Dissertation, shewn the peculiar beauty which results to the Pastorals of Theocritus, from his observance of the *different characters of shepherds*; and which have been disregarded by Virgil, and all modern bucolists. In the eighth Idyllium, he observes, that most of the graces of the poem are derived from the diversity of character between a feeder of sheep and a feeder of oxen. Daphnis feeds oxen, and Menalcas sheep; and both in their respective allusions confine themselves to their respective professions. One never invades the province of the other. The *Bubolcus* very elegantly draws his comparisons from his office. "Sweet, says he, is the voice of the *beiser*, and sweet her breath. Sweet are the lowings of the *cow*, &c." Menalcas, the *Uplio* rejoins, "The udders of the *sheep* swell with milk, and the tender *lambs* are fat, when my lovely girl appears. The *Bubolcus* replies, "When my paramour is absent, both the *oxen* and their feeder grow lean." At last, a *goat-herd*, with the greatest propriety, is summoned to decide the contest; whom a white dog was barking at among the *goats*, and who assigns to the conqueror a *she-goat* with mutilated horns. In the ninth Idyllium, Daphnis, a *Bubolcus*, boasts that he has a bed constructed of beautiful skins of white *cows*, which were blown down from a steep rock by the west wind, while they were cropping the arbutus. To these Menalcas, an *Uplio*, oppose his *Fluces* which his *sheep-fold* afforded him, and which were placed in great abundance at his feet and head in his cave. The different classes of shepherds had also different deities. The *goat-herds* venerated Pan as their preceptor in the art of playing on the pipe. The *Bubolci* and *Upliones* were the disciples of the Muses and Apollo. "Veruntamen hæc discriminatio paulatim evanuit, locumque cessit generali nomini et ideæ PASTORIS: cum jam cessabant poetæ ex ipsa vîta reali scribere pastoralia. Etiam desuit in Moschi Bionisque carminibus; ut solus veræ et genuinæ poesios exemplar bucolicæ Theocritus reliquisse videretur. Atqui multum varietatis et gratiæ antiquis Bucolicis accessisse ex hac oppositione characterum putaveris; unde magna et jucunda morum, sermonum, cantuumque, diversitas. Hac laude omnino destituitur Virgilius; hac etiam destituta recentiora omnia Pastoralia, personarum similitudine perpetua, sive identitate, lectores obtundunt." The critic has given many other illustrations of this point, which cannot here be conveniently transcribed or analysed.

In the notes, which are large and comprehensive, obscure allusions are displayed, the controverted readings of the text

are ascertained, many new emendations are proposed with much sagacity, the opinions of other critics are examined, and the beauties of Theocritus, are, with great elegance, explained and illustrated. Under this article of the work, it would be unpardonable not to mention, with the highest approbation, the contributions of our editor's friend, Mr. Toup, so justly celebrated for his masterly Observations on Suidas.

Our editor's restorations of the text, founded only on the authority of the Vatican, and other choice manuscripts, are numerous and important. But from this original source he has also been enabled to give to the public a more complete body of the Greek Scholia than has ever yet appeared. Collations of fifteen manuscripts are annexed; executed, as it seems, with the greatest accuracy, and still affording an ample fund of materials for new conjectures and corrections.

The text is printed without accents. Whether these signs are here rejected on good grounds, it is not our business, nor is it our inclination, to enquire. The editor himself has declined the controversy; which, however, we wish to have seen discussed, as it would have been finally determined, by so able a critic. He only tells the reader, that he has omitted the use of the accentual points, in compliance with the directions of those who presided over the Oxford press about twelve years ago.

It is not easy to display, especially within the limits of our paper, the various parts and merits of this edition. Let it suffice to add, that while writers of real abilities are engaged in illustrating the original poets of antient Greece, we may venture to promise ourselves the revival of true taste, genuine criticism, and Grecian literature.

VII. *An Account of the Character and Manners of the French; with occasional Observations on the English. In Two Vols. 8vo, Pr. 8s. Dilly.*

WE have read this performance with great attention, and with equal pleasure. It seems to be written by a man, divested of all ridiculous national prejudices, one of a philosophical turn of mind, and accustomed to deep reflection. One peculiarity attending this author, is, his great modesty, for we hardly remember that, through the whole work, he speaks above once or twice in the first person. Of course, we have none of his own trivial unimportant adventures, so frequent in writers who treat of the characters and manners of nations amongst whom they have sojourned, which, however consequen-

quential in their own opinion, can seldom be interesting to the reader. Another peculiarity of this author is, that he makes no quotations, and cites no authorities, for any thing he advances. From whence we might be naturally led to infer, that every thing is drawn from the storehouse of his own careful and impartial observation, which, no doubt, would be a great recommendation to the work. But against this position there lies one objection, which, though not absolutely convincing, is, at least, in our opinion, very plausible. That is, the nature of his stile, which, as will be seen from some of the specimens quoted, is so far from being easy and flowing, that it is often very stiff and crabbed; that his periods are frequently very long, diffusive, and perplexed, not seldom destitute of grammatical precision, and that his words are not always well chosen, but, on the contrary, sometimes out of the common road, and even pedantic. In short, he does not appear, from his stile and composition, to have been a man of the world, at least much conversant in the polite circle. We do not mention this in derogation of his merit, which we acknowledge to be extraordinary, but of another, and even a superior kind: human nature is incapable of every perfection, and every virtue must have a concomitant defect. Had his language been more elegant and adorned, perhaps, his researches might have been less curious, and his reflections less profound. In a word, he seems to be a person who has lived long both among the French and English, a prying but unconcerned observer; a character rare in the world, but the most to be depended on both for facts and opinions.

This work is divided into chapters, as it should seem in a pretty arbitrary manner, without any contents prefixed. It is likewise ushered in with an introduction, of which we shall take some notice in the first place.

‘ In order to state with certainty and precision, says our author, the nature and character of the French, it is necessary to examine the progress of literature, and of other improvements among them, and the changes thereby effected in their disposition and manners.

‘ To do this accurately we must distinguish three remarkable epochs in their history. The first commences with the opening of the sixteenth century, after the revival of classical learning, and the polite arts in Italy; from whence they were brought into France under the protection and Encouragement of Francis I. cotemporary with our Henry VIII. a prince, whose temper sympathized, in many respects, with that of the French monarch; in emulation of whom, probably, he not only cultivated, but was also no inconsiderable a patron of

let-

letters. This æra of Francis I. they call *le Siècle des Savans*, the age of learning.

‘ The second epocha is marked by the splendid reign of Lewis XIV. and is esteemed in France, *le Siècle de Genie*, the age of genius.

‘ The third, which is the present, they have thought proper to stile *le Siècle du Gout*, the age of taste.’

He then gives a very pertinent historical detail of the most remarkable and characteristic occurrences during that period, and concludes with the following striking observation. ‘ It was thought necessary to enter into this historical detail, in order to account satisfactorily for the pacific temper and frame of mind the French still adhere to with so much constancy, that is to say, their passiveness and unreluctance in complying with all the dictates of government; a character from which, as observed, they once were so widely removed; and which could never, probably, have taken place, but from the very cogent causes above-mentioned, that gave so effectually a new turn to that people, and from the most contentless, turbulent, and fustious, have rendered them the most pliable and easy to rule of any throughout all Europe.’

The second chapter contains a remark, which, as we do not remember to have met with it in any printed accounts, we shall here insert, with our author’s sensible observations on the fact, which is greatly to the honour of the French noblesse, and in which, instead of their vices; fopperies, and follies, it might be wished they were imitated by our nobility in this country.

‘ What first prepossesses a stranger in favour of the French, is the affability and friendliness he experiences from those to whom he is properly recommended. Add to this, what (if he is a person of ingenuous, liberal sentiments, and from his situation in life, intitled to the frequentation of genteel society) must afford him still greater satisfaction, the unaffected complaisance and familiarity of behaviour subsisting between individuals whose circumstances are widely disproportionate, but whom an intimate sense and conviction of the respect and encouragement that are due to intellectual merit, places on the most agreeable level.

‘ Certain it is, that among the French, more, perhaps, than any other nation, an equality in point of education, secures an equal reciprocation of urbanity and good manners between persons very different in degree: and that the great, far from slighting or shunning their inferiors, if men of known abilities, are on the contrary, remarkably fond of their company and conversation.

‘ In

‘ In this particular France is the first country in the world ; and may be cited as a pattern, which it were to be wished the rest of Europe would copy with as much eagerness, as it does those many other of its customs no less deserving of contempt than the former is worthy of applause.

‘ It has often been complained, that notwithstanding the flourishing state of literature in England, men of learning enjoy not the happiness of a free and easy intercourse with the great, unless there is a prospect of turning their abilities to a political use.

‘ This was notoriously exemplified in the conduct of the lords Bolingbroke and Oxford ; each of whom, though fond of being considered in the light of a *Mecenas*, had evidently, in their patronage of scholars, a principal eye to the service they promised themselves from their pen, in the political altercations of those troublesome times.

‘ The uncommon regard paid in France to persons eminent in literature, is no less extraordinary than commendable, when it is considered that neither moral nor intellectual worth are so quickly discovered, or meet with so much conspicuity of notice and esteem in extensive as in smaller states, where individuals are within reach of each other, and more at hand to enquire into the character of all who are above the mere vulgar. In such a state, indeed, it is of peculiar consequence to stand in a personally meritorious light, as merit is not only more visible, but by the credit and deference it procures among all ranks, becomes, in a manner, its own recompence.

‘ The case is far otherwise in large empires ; where men are placed at too remote a distance for these reciprocal scrutinies ; and where, from the prodigious inequality of conditions, effected by the disparity of pecuniary circumstances, they who are stationed on the inferior list, however deserving in other respects, are hardly deemed worthy of any observation. In such a system, therefore, riches are necessarily, through the elevation they confer, almost the sole object of attention ; being, in fact, the only means to dazzle and lead the ignorant, unprincipled multitude, insensible to any inducements but such as operate on the grossest perception.

‘ A great nation consists of too many members to be won separately by dint of reason. Their applause and admiration are no otherwise obtained than by superficial splendor, which needs no argument to recommend it to the generality. Hence the aim of all who aspire at power and grandeur is the acquisition of opulence, which alone is fully sufficient to secure them respect and interest ; and while they need no additional qualifications, there is no cause to wonder they should under-

undervalue in others, what they find no reason to lament the want of in themselves.'

It would far exceed the bounds of a review to give a detail of all the subjects handled by this judicious and philosophical writer: besides, it would be doing him a sort of injustice; as his own reflections are frequently the most valuable. All we can therefore do, is to select those passages, where, either the facts from their curiosity may be most acceptable to the English reader, or the reflections from their justness and solidity may chance to be most beneficial to him. Our author's account of the *Abbés*, is extremely entertaining, which for that reason we shall insert entire.

'While taking notice of the domestic and familiar intercourse subsisting between the clergy and the fair sex in France, it were unpardonable to omit a being of which we simple Protestants entertain no sort of idea.

'This being is what they call here an *abbé*, a term not to be rendered in our language, as their existence is posterior to the Reformation, and no such character was known among the Romanists till about a century and a half ago, and scarce even then. Their origin, like that of some nations, is hardly discernible; though one may venture to assert that France has the best right to claim the merit of having produced them.

'Their first appearance seems to have been about the commencement of the last century, as before that æra it is presumed the title of *abbé* is not to be met with, unless in the monastic sense, (in which it is very ancient) or to denote a person possessor of those revenues of an abbey that fell to the department of the abbot; but as to the now common and almost burlesque denomination of *abbé*, it is of the recent date above-mentioned.

'It is, however, a very convenient word to signify what could not otherwise be comprised in one; as an *abbé*, according to the strictest definition, is a person who has not yet obtained any precise or fixed settlement in church or state, but most heartily wishes for, and would accept of either, just as it may happen. There is no deviation, it is to be hoped, from truth in representing them in this light.

'In the mean while their privileges are many. They are admissible in all companies, and no degradation to the best, notwithstanding they are sometimes found in the worst. Their dress is rather that of an academic, or of a profest scholar; than of an ecclesiastic; and never varying in colour is no incumbrance on the pocket. Their society is far from avoided; as numbers of them are genteel, sensible, well-bred, and en-
lightened

lightened men, fit for the conversation of any whose pursuit is either entertainment or instruction.

‘ It should also be remembered, that the title of abbé is not only applicable to those we have been describing, but likewise to ecclesiastics of the highest rank; cardinals and bishops only being above it in the usual mention of churchmen; all degrees of whom it is otherwise promiscuously annexed to, and neither hurts nor benefits any body’s character.

‘ And really it is some comfort to a poor gentleman, as well as scholar, that he can produce himself to the community under the shelter of some decent appellation. That of gentleman becomes ridiculous when the means of supporting it are apparently wanting; and that of scholar would be rather vain and affected.

‘ These abbés are very numerous, and no less useful. They are in colleges, the instructors of youth; in private families, the tutors of young gentlemen: and many procure a decent livelihood by their literary and witty compositions of all kinds, from the profoundest philosophy to the most airy romances. They are, in short, a body of men that possesses a fund of universal talents and learning; and is incessantly employed in the cultivation of every various branch of literature and ingenuity. No subject whatever escapes them; serious or gay, solid or ludicrous, sacred or profane, all pay tribute to their researches; and as they are conversant in the lowest, as well as the highest topics, their fame is equally great in the learned and in the scribbling world.

‘ An essential article would be wanting in this description of the abbés were we to pass by their devotion to the fair sex; whose favourites, in return, they have the honour of being in the fullest and most enviable degree. The wit and smartness for which they are usually remarkable, are just the very thing that suits the ladies here; to please whom, all must labour in vain who are not abundantly provided with this grand desideratum, in France, where it is more in request and less willingly dispensed with, in all who aim at ingratiating themselves with the sex, than in any other country whatever. *De l’esprit et de la vivacité*, a lively and facetious disposition, is the only passport which, among the French ladies, will ensure the party a gracious reception. Whoever has it not, is far from being acceptable in the generality of French companies; where, as the ladies sit umpires, they who are deficient in what they deem the most necessary requisite, will make but a very indifferent figure.

‘ Hence though we serious, grave Englishmen are by no means undervalued, among the French gentlewomen, who
know

know how to set a full and proper estimation on our respective merit, yet they are ever accusing us of being perpetually plunged in a reverie, from which nothing can totally extricate us.

‘ Their accusation, however, falls erroneously on numbers of our countrymen, who are as jocund and airy as the merriest and most lively of their own. But then the gaiety of an Englishman is only occasional, the *toujours gay* is peculiar to a Frenchman: and it is worth observing, that such a disposition is so very far from being congenial to the former, that an affectation of it is the great *pierre d’achoppement*, the sure stumbling block of our young English travellers; as an Englishman, indeed, a man of any nation, always appears to the best advantage, when he shews himself as he really is, and seeks not to set himself off by foreign airs unnatural to his temper and inclination; and which only lay him open to ridicule, by the awkwardness of his endeavours to imitate originals, of which nature never designed him for a copy.

‘ To return to our abbés, they are like Gay’s universal apparition, present every where. The reason of which is obvious, being sought after by most people, on various accounts, as, they are equally men of business and pleasure, not less expert in the most serious transactions, than fond of enjoying their share of whatever occupies the gay world. Hence they diligently frequent all public spectacles, which are thought incomplete without them; as they compose the most intelligent part of the company, and are the most weighty approvers or condemners of what passes in almost all places.

‘ Certain it is, that they are, in many respects, not only the inspectors, but the censors general of the land: and that the judgements which flow from their tribunals are commonly very decisive; more perhaps than some personages of very elevated stations would suffer them to be, if their power extended to the controulment of the understanding.’

In a treatise written professedly upon the French nation, it is impossible that a great part of it must not be taken up about the ladies. Accordingly, our author has not forgotten them, and though from his manner and stile, nobody will suspect him of being what was called some time ago *un homme de quelle*; yet he seems to be very well acquainted with that *softer* part of the creation in France; for our author denies them the epithet of *fair*, and with that solidity of thinking, which is his characteristick, attributes their great exertions in address and conversation to their consciousness of being defective in personal attractions. He, indeed, allows, that the French women have remarkably fine eyes and good teeth. Now this is rather a proof,

proof, that their other features, as well as complexion, are indifferent, than that either their eyes or teeth are eminently fine. In a group of fair and beautiful Englishwomen, every one of whom shall have as good eyes and teeth as any French woman whatever, nobody will take notice of those features but *en passant*; it is their *tout ensemble*, which strikes, pleases, and charms us. In general, it may be observed, that when any person, commonly thought handsome, is particularly celebrated for one remarkably fine limb or feature, the rest must be rather defective; for most things are chiefly excellent by contrast or comparison. This is notorious in the case of negroes, who are all said to have good teeth. When Mr. Dibdin acts Mungo in the Padlock, the most careless spectator cannot help admiring the whiteness of his teeth; but when the same person appears on the stage in his natural complexion, nobody takes notice of his teeth. So much for eyes, teeth, and beauty.

The behaviour of the French in the conjugal state is too well known to be insisted on here; but our author's remarks on it doing him great honour, both as a lover of virtue and liberty, and imagining they may be particularly serviceable at this period, when there seems, from some late remarkable adventures, to be a disposition among ourselves to run into the same abandoned libertinism, the sure fore-runner of slavery, we shall conclude this article with inserting them.

'This perversion of the mind,' meaning the licentiousness of married people in France, and their notorious indifference with respect to conjugal fidelity, 'is by nothing sooner brought about than by a thoughtless conformity to what is denominated the way of the world; which by occasioning a relaxation of the principles instilled by education, urges us by degrees, to a total desertion of all rules, excepting those of vogue and fashion; and to deem nothing good or bad but as it coincides with, or deviates from the conduct of those whom our pusillanimity qualifies with the title of our betters.

'Thus while connubial affection is unfashionable among the great, it quickly becomes the slight and jest of the inferior classes in those slavish countries; and thus individuals, from losing the habit of domestic attachments, fall imperceptibly into an indifference for every kind of endearing connection. For when once the ties of love are loosened, those of friendship are soon apt to give way: it being a truth exemplified by too many precedents to suffer any doubt, that inconstancy in the first is seldom accompanied by sincerity in the last.

'Hence a listlessness and unconcern so commonly prevail for what is most deserving of predilection and esteem, and

hence those objects that ought from their nature to afford the most rational delight, the pleasures of home, are discarded to make room for pastimes that contribute much more to dissipate and confuse the mind, than to give it ease and recreation.

But the worst consequence of this intellectual corruption is that selfish subserviency to power, in the utmost depravity of the meaning, which settles so deeply as to become the only motive able to excite their activity, in any emergency of a public nature; and induces them, at the same time, to exert it in the meanest endeavours to please tyrannic superiors, by every species of adulation and base compliance with their capricious injunctions, in order to preserve that footing of regard and notice from them, which, in such a government, is absolutely necessary to confer on individuals an air of importance and distinction.

We are not, therefore, to be surprised that patriotism (that comprehensive benevolence which includes in our own; the welfare of every member of the community) should so rarely be admitted, if such a phrase may be hazarded, to the privilege of denizen, in a state immersed in that degeneracy of sentiments which excludes, and, in a manner, annihilates the natural efficacy of even the most potent and coercive ties; for how is it possible that a man who feels not for all that is nearest to him, for all that renders private life desirable, should cherish any concern for the public?

As republican governments, for the reasons above assigned, afford much more numerous instances of matrimonial honour and happiness than others, they are, in consequence, much more fertile in patriots; the greatest of whom have been produced in republics, and ever been conspicuously remarkable, at the same time, for the conjugal virtues, which are usually the forerunners or concomitants of all others.

Socrates, the patriot of mankind, rather than of Greece, was a most excellent husband. The last Brutus, associate of Cassius in asserting the Roman cause, was a pattern of nuptial tenderness.

Such were, in modern times, that heroic champion of Switzerland, the celebrated William Tell: the great Barneveldt in Holland: and in France, the last assertor of French liberty against the usurpations of the court, during the minority of Lewis XIV. the illustrious Broussel, whom Voltaire undervalues with so much injustice and impropriety. Such also was in our country, that mirror of honesty and disinterestedness, as well as of the most splendid abilities, the truly noble Sir William Temple, who retained his integrity in the midst of a court that was in its time, the center of dissoluteness and profligacy.

profligacy, that of our Charles II. a prince more abandoned to voluptuousness than even his cotemporary of France, the aforementioned Lewis; and who strove no less to follow his foot-steps in the establishment of despotism in this kingdom.

From the preceding remarks, a reflection obviously arises, which every man who aspires at the title of patriot ought to bear engraven in his mind, that the more libertinism in the marriage state gains ground in a free nation, the nearer it approaches to the downfall of its liberty; an assertion we need not go further to illustrate by the most glaring proofs, than the last cited era.

Let any one examine the public and private transactions of that infamous reign; he will find an alarming licentiousness of manners flowing fast from the head to its members. From the king, a man of no principle, to his courtiers, who soon lost theirs. From the court, whence all sense of virtue and decency was almost banished, to the bulk of the people; among whom a visible depravity was daily increasing. We may appeal to the theatrical compositions of that time for an evidence what sort of morals were then countenanced. Compositions which, however replete with wit and fancy, display such a picture of the manners of our ancestors, as it is heartily to be wished their descendants may never afford any cause for a reproduction of on the scene.

While the nation was thus, after the example of its sovereign, running, as it were, the race of debauchery, both he and his ministers were studying how to avail themselves of this flagitious disposition, by endeavouring to bring expeditiously to maturity, the most iniquitous designs against its liberties. And had his successor carried on the attack against these alone, he most probably would have succeeded; as the minds of men, through a long course of degeneracy, were become so debased, that nothing but an attempt to overturn their religion (the last thing that human nature will suffer) could have roused them from that lethargic indifference for, and oblivion of the common weal, which are ever the sure effects of a vicious, immoral life.

We may conclude this subject of the fashionable infidelity subsisting in France between so many husbands and wives, with observing that notwithstanding some may be apt, in the levity of their heart, to treat it as a matter rather of gaiety and laughter, than as an object demanding the most serious reflections, it can appear no such trifle in the scale of sound reasoning. It is a fashion (if so soft a name is applicable to so scandalous a vice) pregnant with such infinite mischief to society, that it behoves every one to lend his assistance in ex-

posing those equally dangerous and ignominious consequences that necessarily flow from the shameful and criminal connivance, and it may almost be said toleration, it too openly meets with in some countries; where, through the most unaccountable infatuation, they seem to have forgot that no species of wickedness strikes more directly at the root of all human happiness: that exclusive of its immediate effect, the destruction of domestic tranquillity, and the introduction of anarchy and confusion into families, it is the source of the most irreconcilable, and often the most fatal enmities, and naturally produces the most dreadful catastrophes in private life. That whenever it gets footing, and grows habitual in any country, it breeds diffidence and suspicion between individuals, and is unquestionably the greatest obstruction to friendship, from the fear and jealousy we are liable to entertain of those who have constant opportunities to abuse the privileges annexed to it. That it banishes all delicacy of sentiment, and utterly extinguishes that respect for the fair sex which is founded on the opinion of their honour and virtue; of which, when the violation is no longer reputed disgraceful among men, it seldom remains an object of consequence among the women. That, in short, by extirpating the most effectual motive for reciprocal attachment and regard, it annihilates the essential felicity of love; and by extending our desires and passions, and the hope of gratifying them, indiscriminately to all, it eradicates the noblest refinements that dignify the human system, and throws all the received ideas of civilised nature into their primary chaos and confusion.'

VIII. *The Elements of Optics. In four Books. By W. Emerson, 8vo. Pr. 6s. Nourse.*

THE science of optics, taken properly and simply, relates only to direct vision; but when considered in a larger sense, it will be found to contain the whole doctrine of light and colours, and all the phenomena of visible objects: it may therefore justly be called a mathematical science that treats of light in general, and of every thing that is seen with direct rays. When rays of light are considered as reflected, that part of optics whereby we are enabled to investigate their laws and properties, is called catoptrics; and when the refraction of rays is considered, and the laws and nature of it explained and demonstrated, it is then called dioptrics; so that optics comprehends the whole, of which catoptrics and dioptrics are the two parts.

To

To this truly noble art we are indebted for the most important and wonderful discoveries that have hitherto been made both in astronomy and natural philosophy; for by the help of glasses, ground into certain figures, and placed in due position, we may enlarge the diameters of the heavenly bodies, and all such objects to which we are allowed no nearer approach, in what proportion we please, and view them as perfectly and distinctly as if we could summon them before us, and command them to the end of our telescopes. This has brought us into a perfect knowledge of those parts of the creation with which we are allowed no kind of commerce, save that of viewing them through immensity of space from the globe which we inhabit. We can now perceive, by the different phases of the planets, that the sun is the fountain of all their light; and by fixing upon some remarkable spots upon their surfaces, observing their periodic times, and how they shift their position, we determine the motion of these bodies round their axis, and the time in which that revolution is performed. Several secondary planets, or satellites, which were too small for the naked eye, are now discerned to move round Jupiter and Saturn, as the moon round our earth; and about the last of them is seen the particular phenomenon of an annulus or ring. Nor is the discovery of these satellites merely speculative, but of prodigious use and advantage; for their eclipses have determined the velocity of light, and are so frequent, as to be the most constant appearance the heavens afford us at present for the solution of that great and valuable problem of the longitude. The distances, magnitudes, and motions of all the heavenly bodies, and even the irregularities of the moon, have by this means been so nicely observed, and by the power of numbers reduced within some few tables for any determinate instant of future time, are now to be predicted as easily, and almost as exactly, as we could wish.

If, on the other hand, we descend to examine the more minute parts of the creation, the microscope will furnish us with a prospect no less amazing than before. By means of this instrument, we discern the admirable range of the constituent particles of all such bodies as come within our nearer view. The cuticle, or outward skin of the human body, is found to be composed of several strata of scales lying one over another in different numbers, according to its different thickness in different places; between these scales the milary glands, dispersed over the surface of the whole body, are seen to send out excretory ducts, through which we perspire; and about one of these scales are observed near five hundred ducts, so very small, that one hundred and twenty five thousand orifices

of these excretory ducts may be covered by one single grain of sand.

It is to the invention of the microscope we owe a confirmation of the circulation of the blood, that noble discovery of the great Dr. Harvey, and which is now made visible in the transparent parts of animals; such as the fins and tails of fishes, and the feet of frogs; and the anastomoses of the arteries and veins put beyond all dispute. By the help of this instrument, we can observe the different organization of the lesser species of animals; as the regular armour of the flea, the jagged proboscis of the tick, and the bristles of the mite; and in these animals there also appears a great variety of branchings of the blood-vessels, the pulse regularly beating in several arteries, and even the peristaltic motion of the intestines may also be discovered.

From what has been said, and many more things that might be said, appears plainly the excellency of the science of optics, and its great use to mankind above all others; and how necessary it is for us to be acquainted with it, to let us into the secrets of nature, not only in regard to the grand fabric of the whole universe, but likewise to the most minute and imperceptible parts of it.

In the work before us, which consists of four books, containing simple optics, catoptrics, dioptrics, and optical instruments, the author has (in our opinion) handled the different parts of the science in a short, concise, yet clear, and comprehensive manner; and demonstrated all the principles in a method extremely easy, natural, and plain, which we apprehend the following extract will, in some measure, serve to evince.

' To investigate the proportion of moon light to day light, or the light of the sun, at full moon.

' The moon's radius is to the earth's radius as 1 to 3.65; and since the radius of the moon's orbit is 60 of the earth's radii, therefore the radius of the moon's orbit, or its distance from the earth is 60×3.65 , or 219 of the moon's radii.

' Now suppose equal spaces at the earth and moon to be equally illuminated; and that the whole surface of the moon was thus equally illuminated, and the light reflected therefrom all around, so far as the surface of a sphere passing through the earth, described from the moon's center, then all this light is spread upon this surface, and consequently its density will be less in the reciprocal proportion of these surfaces, or reciprocally as the squares of the diameters. That is, the density of the light at the moon (which is supposed the same

same with day-light) is to the density at the earth (reflected from the moon); as the square of 219 to 1, or as 47961 to 1. But since in reality, there is not so much light falls on the moon, being no more than what falls on her disk, and her disk being only her enlightened hemisphere, the density of light at her surface upon each hemisphere will be but half as much. And it matters not whether any falls upon the opposite disk or not; for (by the rule of proportion) that would all be reflected to the opposite hemisphere, and does not concern us, who are opposed to the full moon. Therefore it will now be, as day light, to moon-light, so is 47961 to $\frac{1}{2}$, or as 95922 to 1, or in round numbers as 96000 to 1.

Cor. I. Moon-light is to day-light; as half the square of the moon's radius, to the square of the moon's distance, when she is full. And in the quadratures, as $\frac{1}{4}$ the square of the moon's radius, to the square of the moon's distance.

After the same manner may be found the light of any other celestial body, compared with day-light; let it be Venus. Let d = sun's distance from the earth, v = Venus's distance from the sun, a = her distance from the earth, r = her radius. Then if Venus and the earth were equally illuminated by the sun, then is her light to day-light :: $\frac{1}{4} r r : a a$. But Venus being nearer the sun, is more enlightened in the ratio of $\frac{d d}{v v}$ to 1; therefore her light is to day-light ::

$\frac{1}{4} r r \times \frac{d d}{v v} : a a :: \frac{1}{4} r r d d : v v a a$. But since in her quadratures $d = a$ nearly, therefore Venus's light is to day-light; as $\frac{1}{4} r r$ to $v v$. And that is as 1 to 804.000000 nearly. Hence

Corol. II. The light of Venus in her quadratures, is to day-light, as 1 to 800 millions.

This is supposing the radius of Venus, to her distance from the sun, to be as 1 to 14200.

Cor. III. Hence the light of the moon is 8000 times as great as the light of Venus. Supposing they both of them reflect all the light that falls on them.

Subjoined to this treatise on optics, we have, in two sections, the principles of perspective, and practical rules for operation, illustrated by a great variety of examples, all executed in the same masterly manner with the other parts of this very valuable performance.

IX. *Letters between an English Lady, and her Friend at Paris, in which are contained the Memoirs of Mrs. Williams. By a Lady. In Two Vols. 8vo. Pr. 6s. Becket.*

WE are so seldom rewarded by the contents of a novel for the time which we allot to the perusal of it, that we receive the greater pleasure from the volumes before us.

In the Preface to this little work, the authoress informs the reader, that 'she is the least calculated to shine in the novel-stile, as she never could draw any amusement from that species of writing;' and declares, 'that though she believes the following memoirs to be true, they bear so strong a resemblance to many others, which have owed their birth only to the imagination of their authors, that she fears they will not be esteemed so but by the few, who may have had some knowledge of the facts related in them.' She then relates a plausible anecdote, to induce us to believe that she has not been sporting in the fields of fiction.

The history opens with a letter from Mrs. Williams, to a Mademoiselle D'Angeville, in which she mentions her arrival at Dover, and the regret she feels on being separated from her dear friend Adelaide. She discovers also not a little uneasiness at her landing in her native country, as she cannot help reflecting upon the ill-treatment she met with in it, and promises to return to France when her business to England is finished. Her friend, in answer tells her, that she has discovered her brother the marquis D'Aise to be in love with her, by his unhappiness at her absence, and by his anxiety, lest he should not be capable of gaining a return of affection. Mrs. Williams, in reply, confesses that she has observed the marquis's passion for her, but pronounces herself dead to every idea of love; adding, that her heart, hardened by a series of uninterrupted disappointments and misfortunes, is reduced to a state of apathy, not to be removed, as it has felt till it can feel no more. She avers, at the same time, that friendship, and the highest esteem, are tributes which she cannot, without revolting against reason, withhold from him. Adelaide, in return, puts her in mind of the promise she had made with regard to her history, and insists upon her conveying it to her; acquainting her also with her brother's ill state of health on her account. When a few more letters have been exchanged between them, Mademoiselle D'Angeville, in consequence of her brother's being in the most imminent danger, intreats her friend, in the strongest terms, to write to the marquis, and to save his life. Mrs. Williams expresses her grief, pity, and friend-

friendship for the marquis. She writes to him; tells him how much disquietude she feels by thinking on the uneasiness she has occasioned to *him* and his sister, and begs him to use all possible means for his recovery. She also desires he would read her story to his sister, assuring him, that if, after the perusal of it, he thinks it possible for her heart to be again susceptible of a tenderer sentiment than that of friendship, and could inspire that heart with love, she would give him her hand.

The memoir-part opens with an account of Mrs. Williams's family. The characters of her father and mother are described. The former are possessed of 3000*l.* per annum in the West of England, where he resided, and educated his daughter Charlotte according to his own plan, leaving her sister Sophia under the direction of his wife: she teaches Charlotte history, and makes her study the different modes of government in different nations, and what he called the *Science of Thinking*. He had masters to instruct her in French, writing, music, drawing, &c. She, on the contrary asserts, that girls without a learned education are more rational than their masters, and dislikes her daughter Charlotte because she is her father's favourite. Charlotte is very uneasy as she is the cause of continual disputes between her parents. Her father, on account of those disputes, sends her to a sister of his, whose husband's nephew and heir is a Sir Charles Stanly. Sir Charles becomes enamoured with her: he is a young man of good nature and good sense: Charlotte esteems him very much, but cannot bring herself to love him. On her return to her father's he congratulates her upon the conquest which she has made in such a manner, and speaks so highly in Sir Charles's favour, that her looks prompt him to believe she has no objection to him for a husband: but as she is thought to be too young then, no time is fixed for the celebration of their nuptials. She continues wishing, for two years, to love Sir Charles, but is not, from an unaccountable caprice, able to feel the least tenderness for him. A lady Betty Russel makes a visit to her aunt's, while she is in this situation, and desires to take her into the North for a couple of months. Her aunt consents, but with reluctance. At an assembly, occasioned by the *raze*, Charlotte dances with a Mr. Williams, who appears so much the gentleman, that lady Betty, being much pleased with him, enquires about him, and finds him to be the son of an old acquaintance of hers. Upon his expressing a wish to pay his respects to her ladyship, she invites him to spend a few days with her at her seat, concluding that as Miss Rutland's affections were fixed upon Sir Charles Stanly she would run no risk by being acquainted with Mr. Williams. The youth

and

and innocence, however, of Miss Rutland soon make Mr. Williams sensible that if *he* likes *her*, *she* also prefers *him* in her heart, though she declares that she has too much honour to swerve from the engagements into which she has entered voluntarily with Sir Charles. When lady Betty carries her back to her uncle's, Sir Charles receives her with raptures. She soon afterwards goes home to her father's to prepare for her marriage, the thoughts of which plunge her into despair; but being ashamed and indeed afraid to complain, she only looks uncommonly serious; her seriousness is supposed to arise from a becoming modesty. Her sister having more penetration than the rest of the family, dives into the secrets of her bosom, and plainly taxes her with not loving Sir Charles, adding, "how capricious is fortune! why don't you see him with *my* eyes, then would you both be happy." This discovery of her sister's inclination for Sir Charles added to her own aversion, induces her to wish to break off the match rather than to render both her sister and herself miserable. Yet she has not courage sufficient to undertake so arduous a task. She wishes for Mr. Williams to give her advice, as *he* only knows the real situation of her heart. In a short time after their arrival in London for the speedy conclusion of the marriage, Charlotte, crossing the *Park*, meets Mr. Williams. He persuades her—nothing loth—to resign Sir Charles, and to marry *him*, telling her that he is heir to five thousand a year. He confesses also that his father is covetous, but encourages her to believe that when the affair is finished he will be reconciled. At her return home the sight of the lawyers and Sir Charles's declaration stagger her resolution so much that she thinks she ought not on many accounts to give him her hand. She declares indeed that she does not chuse to be married to any body; but standing in need of a protector to defend her against her incensed relations she imagines there is a necessity for her running away with Mr. Williams, and prevails on her sister to go along with her. Sophia knows nothing of Williams till she attends them at May-fair. When the ceremony is over Mrs. Williams writes to her uncle, her aunt, and to Sir Charles: Sophia, at her request, dispatches a letter to her father. Mr. and Mrs. Rutland send for Sophia, and forbid her sister to appear before them again. Mrs. Williams is informed by her aunt that she has married a libertine deeply in debt: by the treatment which she meets with from her relations upon this occasion, and the intelligence she receives, she is both astonished and afflicted. Sir Charles writes a very handsome letter to her, but takes no notice, at that time, of the friend who, according to a hint in one of *hers*, had conceived a violent passion for

for him: the detection of which passion greatly contributed to her desertion. Mrs. Williams soon finds the strongest reason to repent of her conduct—she discovers her husband to be too vicious to make any woman happy. She is first visited by a female, sent by one of her husband's kept mistresses, who tells her he has left Fanny without paying for her lodgings or advancing a farthing; she gives this person ten guineas. Soon afterwards Mr. Williams brings a Mr. Smith to see her, who had offered to be a mediator between her and her father, and who behaves in a very friendly manner to her. She is determined not to mention Fanny to her husband, in hopes of making him virtuous by persuading him to imagine she is convinced of his goodness. Mr. Smith introduces her to her husband's father and mother. She in a little while discovers that he is upon ill terms with them upon account of his extravagance. She receives a letter with a bill of 500 l. in an unknown hand: this is, at the same time, admonished not to give it Mr. Williams. She determines not to conceal any thing from him, but says nothing about it just then: as his father and mother continued to exhibit him in the most unfavourable light, telling her that if she was Venus herself he would grow tired of her, and reduce her to beggary. After a thousand different modes of dissimulation, ill-treatment, and prodigality, she is too thoroughly convinced of the turpitude of his character to hope for amendment. She is brought to bed of a son: her uncle Boldly stands god-father. This event produces a reconciliation with her father and mother; but the indifference with which her father behaves upon the occasion, cuts her to the soul. Mr. Williams then informs her that he has bought a house fourteen miles out of town. It is so much out of repair, that he intends to rebuild it. This intention alarms her. He desires, that if his father and mother should blame him for having made the purchase, she would say it was bought to oblige her. She excuses herself from telling so palpable a lie, and only consents to give them room to suppose it was purchased to please her. They charge her with want of economy, and she quite forfeits their esteem. In the mean while, she thinks to surprize Mr. Williams very agreeably, by presenting the 500 l. to him. She persuades him to let the old front remain. When she has lessened his intended expences, and brought them within that sum, she hears that he is arrested. On going to see him, with her purse, in order to release him, he finds him with a pretty girl sitting on his lap. This girl proves to be Fanny, and he confesses that she had drawn him in to give her a promissory note for a sum of money. Mrs. Williams pays the girl a hundred pounds, and gives the husband the remaining four. Mr. Wil-

Williams's father and mother again accuse her of extravagance, and tell her that she will ruin their son; yet, on her assuring them, that Mr. Williams had never discharged a debt contracted by her, they invite them to spend a month with them in the summer. Mrs. Williams cannot prevail on her husband to accept of the invitation: he commences an intrigue with a young lady in the neighbourhood, who is thrown into a consumption by his behaviour, and her own remorse. Soon after this infamous transaction, Mr. William's little boy dies: his wife is brought to bed of a daughter, who lives only a few hours. During her dangerous illness, Mrs. Williams wonders she hears nothing of his father and mother: he tells her, that they will never see her any more. As his income depends upon his father's will and pleasure, he thinks it better they should be angry with *her* than *him*. After a great deal of ill treatment which she receives from him in various shapes, they go to France; from thence they proceed to Aix. Before they leave England, he wanted very much to have her sign articles of separation, but Mr. Smith prevents such a procedure: that gentleman promises to be a father to Mrs. Williams, and she parts from him with great concern. At Aix Mr. Williams meets with Sir Charles, who goes to England and marries Sophia. Having lost her only friend, Mrs. Bertram (Williams having deserted her in France) she determines to come to England; but both her sister and Mr. Smith advise her against such a step, assuring her that the abuse and persecutions to which she would be exposed from her husband's family would prove extremely disagreeable to her. They endeavour to prevail on her to stay, at least till Mr. Williams's infamous conduct is more generally known. While she is abroad she receives many kind letters from her uncle Boldly, who insists upon joining with Mr. Smith in settling a pension upon her during her husband's life. Her sister, at the same time, laments that her nearly-expected lying in hinders her from making her a visit. Mrs. Williams then takes a cottage not far from Avignon, and lived in a retired manner for two years. The countess of Vitu, with whom she had been acquainted at Paris and Lyons, finds her out in her retreat, and takes her to Paris with her. There she first commences a friendship with Mademoiselle D'Angeville. From Paris Mrs. Williams goes to Spa, and into Flanders. In Flanders Sir Charles and her sister meet her: from thence they proceed to Paris. At Paris they leave her with her friend Adelaide. While she is in Flanders she receives the news of her husband's death, which happened in Italy: surrounded with bastards by different women; and being a heretick, he was first plundered and then flung into

into a ditch near the town in a common *deal* box. The death of her uncle Boldly, who survived her aunt, and had generously left her a large legacy, involves her in a law-suit; but it is decided in her favour. On her return to England, this legacy reconciles her father and mother to her; though the former never discovers the affection which he once had felt for her. Soon afterwards the marquis D'Aise comes to England, and Mrs. Williams is married to him, with the entire consent of all her friends. The consent of those friends, however, is not thoroughly to be accounted for, as the marquis is a catholic, and *she* does not appear to have changed her religion. Mr. Smith declares he will go with them to France, and end his days there: but before he sets out, he makes his will, and leaves the marchioness ten thousand pounds, which, at her husband's particular request, is settled on her. Thus has she, at last a fair prospect of being happy, after having severely suffered for her disobedience.

The story is told in a very agreeable manner: there is ease, and even elegance, in the language; and the piece abounds with fine sentiments, strikingly expressed.

X *An Essay on the East-India Trade, and its Importance to this Kingdom; with a comparative View of the Dutch, French, and English East-India Companies; and the Privileges and Support that have been granted to each, by its respective State; also the Rights of the East-India Company to the Revenues they are possessed of in India, impartially considered.* 8vo. Pr. 1s. Payne.

THE matter contained in this Essay is by no means new, but it is seasonable and important. Our sensible writer exhibits a short historical view of the principal transactions of the three great European companies trading to the East; and, from some accurate observations upon the conduct of each, deduces the sources of frequent bankruptcy of the French, and the flourishing situation of the English and Dutch companies.

On a comparative view, says he, of the Dutch and French East-India companies, it may be observed, that the constant success of the one, and the repeated failure of the other, have proceeded chiefly from the nature of their respective governments.

The States-general, who saw clearly the great national benefits to be derived from an East-India trade, and that it would not possibly be carried on to so distant a part of the world by separate adventurers, either to the advantage of themselves or the public, obliged, in some measure, the several parties who had first attempted it to unite into one body, to whom they granted

granted the most ample powers that could be deemed necessary. Every territorial, or other acquisition of the company in India, was considered by that wise body as a national one. Their property at home, or abroad, was held as sacred as any man's private property. The full yearly profits arising from their trade or revenue in India, were fairly divided among the proprietors, even when they amounted so high as 75 per cent.

As the powers and protection afforded to the company were the acts of the state, they were always steady and constant. The proprietors were under no apprehension of not having them continued, as long as the trade should be found beneficial to the public, of which there could be no doubt.

There was no need of the favour or mediation of a minister, nor apprehension of being obliged to pay an exorbitant fine on any renewal of their charter; and as the state never interfered with the concerns of the company, but for their general advantage, the management of their affairs was left to those who were appointed by themselves to preside over them.

The several edicts that had been published for the establishment of a French East-India company, and the extensive privileges granted to them, though necessary to their being, could never be sufficient to secure their duration, in a kingdom where so much depends on the favour of a single person, who, as he grants, may likewise take away; where the obtaining or continuance of that favour depends chiefly on a minister, whose interest it must ever be to prefer the advantages of the revenue, to any commercial; where those who are to be intrusted with the management of the affairs of a trading company, must be appointed or approved by the minister, under the heavy penalty of losing his favour and protection: I say, in a kingdom where a commercial company lies under any of these disadvantages, there must always be a doubt of its success; where all of them occur, it is almost impossible it should succeed.

That the constant interfering of ministers was one great cause of the failure of the French company, may fairly be inferred from the success of the private traders at St. Malo's, who, although they had paid a large sum for the hire of the few privileges that were let to remain with the company, made a very considerable profit by the trade in a few years; because, being at a considerable distance from the court, and free from ministerial restraint, they were at liberty to conduct their affairs in whatever manner appeared most advantageous to themselves.

The author very sensibly explains the benefits resulting to this nation from the India trade, in the following words.

At the time the East-India company was established, the
rents

rents of all the lands and houses of England were estimated, on the most exact calculation, at six millions *per annum*; at which time, the current value of the lands was twelve years purchase; consequently the value of the whole cannot be estimated at more than 72 millions. At the same time the stock of England, including silver and gold coin, bullion, wrought plate, mines, jewels, furniture, stock in trade, and cattle, was computed at 17 millions.

The present yearly rents of lands and houses, at a moderate estimation, may be deemed 25 millions, which, at twenty-five years purchase, amounts to 625 millions, and the stock, at the lowest valuation, may be estimated at 262 millions; so that on a moderate computation, the nation must have gained 887 millions since that time, by its trade and commerce, as it has neither gold nor silver mines, by which it could have increased its wealth.

It is a difficult matter to estimate, with any degree of precision, what part of this increased wealth should be placed to the account of the East-India trade. The national profit it has produced, when uninterrupted, including what it has brought in, in return for India commodities exported from hence to other countries, and what it has saved the nation, with respect to its own consumption, by keeping that money at home, which must have been sent out for the purpose, has been estimated at 1,200,000*l.* *per annum*, before the establishment of the new company.

Since both companies have been united, the trade has been increased very considerably; and the profits may, very reasonably, be computed at two millions *per annum*. So that, taking the profits before the companies were united at one million *per annum*, on average, and since that time at two millions, the whole profits will have amounted to 220 millions.

But when it is considered, that the wealth introduced by this trade has been employed in establishing and advancing several valuable branches of our manufactures; that these manufactures have, in consequence, become considerable articles of our exportation; that the money brought into the kingdom, on this account, has, by enriching and increasing the number of our manufacturers, been the principal cause of the increased rent and value of lands; that the considerable fortunes that have been acquired in India, or by that trade, have been chiefly employed in the purchase and improvement of lands and houses; it seems more reasonable to estimate the national profits that have arisen immediately, and in consequence of that trade, at one half of the increased value of the lands, and stock of the kingdom; which would then amount to 399 millions.

‘ The increase also of our maritime power, which should be considered as a matter of still greater importance to this nation than the increase of its wealth, may, in a great measure, be attributed to this trade. It may be observed from general history, that whatever nation, from the days of Solomon to the present time, has been in possession of any considerable share of the East-India trade, has also arrived to a proportionate degree of maritime power; and that the maritime power of such nation has constantly declined, or sunk, in proportion to the decay or loss of this trade.’

He then proceeds to recite the steps by which the English company came into possession of their present considerable revenues in India; the necessity of the measures they pursued; the legality of their territorial possessions; the assistance they yielded to the common cause in the course of the last war; and concludes with these very just reflections, to which we think our readers will easily assent.

‘ It must be allowed to be somewhat too late at present, to offer arguments against any part of an agreement, which has been confirmed by parliament; but it is to be hoped, it is not too late to apply to the justice and equity of the legislature, for a renewal of the charter of the company; which may be deemed some kind of compensation for so great a sum as two millions, they have agreed to pay; and for which they have not received even the shadow of an equivalent; more especially, as the general benefits of this trade are so very manifest, and the impracticability of its being carried on to public advantage, but by a company, has sufficiently been evinced from the experience of this, and other kingdoms.

‘ A renewal of their charter will be the surest means of securing their present acquisitions to this country, and promoting its trade to that. And a reversal, or at least an enlargement of the restrictive clause, by which their dividends have been so narrowly limited, seems requisite to incite them to endeavour the establishment of new settlements, and the extension of their trade and commerce; which, under the present restriction, common prudence must absolutely prevent them from attempting.

‘ The French East India trade has been repeatedly ruined, by some of the greatest of their ministers interfering too much in it; for, though a minister who guides the helm of a state, may naturally conclude himself capable of conducting any other business in it; yet there ever has been found something too delicate, or perhaps too free, in the nature of trade and commerce, to bear the restraint or controul of any minister.

‘ Were it ever unfortunately to happen, that our East-India affairs

affairs should be brought under the management or controul of any minister, however 'able or upright, might not the same fate be reasonably apprehended? and that it would be destructive of that trade and commerce, upon which the maritime power and riches, and, consequently, the safety and welfare of this nation depend in so eminent a degree? Were it even possible that the riches of India could be brought into this country, through the hands of any minister, they must inevitably be destructive to the constitution.'

XI. Thoughts on the Cause of the present Discontents. 4to. Pr. 2s. 6d.

Doddsley. — Hoc vero occultum, intestinum domesticum malum, non modo non existit, verum etiam opprimit antequam perspicere atque explorare potueris. Cic.

THE subject of this pamphlet is announced to the reader in the title-page : from the operation and influence of *one particular evil*, our author derives all the discontents which have of late gone abroad among the people. This is the principle and the scope of his pamphlet. Whether the reader will be satisfied with this ingenious writer's solution, is a point somewhat problematical ; but that he may judge for himself, we shall endeavour to give a compendious analysis of the whole work, without interrupting the thread of the author's reasoning, by stopping to combat any of the positions upon which we may happen to entertain a different opinion. When the system of this refined politician is once unfolded, the observations which we have to offer, may be comprised in a narrower compass, and will perhaps throw a stronger light upon the question.

' It is an undertaking, says our author, of some degree of delicacy to examine into the cause of public disorders. If a man happens not to succeed in such an enquiry, he will be thought weak and visionary. When the affairs of the nation are distracted, private people are, by the spirit of the law, justified in stepping a little out of their ordinary sphere.

' To complain of the age we live in, to murmur at the present possessors of power, to lament the past, to conceive extravagant hopes of the future, are the common dispositions of the greatest part of mankind ; indeed the necessary effects of the ignorance and levity of the vulgar. Such complaints and humours have existed in all times ; yet as all times have *not* been alike, true political sagacity manifests itself, in distinguishing that complaint, which only characterizes the general infirmity of human nature, from those which are symptoms of the particular distemperature of our own air and season.

' Our ministers are of opinion, that the encrease of our trade and manufactures, that our growth by colonization and by conquest, have concurred to accumulate immense wealth in the hands of some individuals ; that the insolence of some from their enormous wealth, and the boldness of others from a guilty poverty, have
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rendered them capable of the most atrocious attempts. They contend, that no adequate provocation has been given for so spreading a discontent: the wicked industry of some libellers, joined to the intrigues of a few disappointed politicians, have, in their opinion, been able to produce this unnatural ferment in the nation.

Our author proceeds to make some concessions to government, before he assigns what he takes to be the cause of our discontents. He says, 'Every age has its own manners, and its politicks dependent upon them; and the same attempts will not be made against a constitution fully formed and matured, that were used to destroy it in the cradle, or to resist its growth during its infancy.'

'The power of the crown, almost dead and rotten as prerogative, has grown up anew, with much more strength, and far less odium, under the name of influence.—At the Revolution, the court was obliged to delegate a part of its powers to men of such interest as could support, and of such fidelity as would adhere to, its establishment. But as the title to the crown grew stronger by long possession, and by the constant increase of its influence, these helps have of late seemed to certain persons no better than incumbrances.—To get rid of all this intermediate and independent importance, and to secure to the court the unlimited and uncontrolled use of its own vast influence, under the sole direction of its own private favour, has for some years past been the great object of policy. A new project was therefore devised, by a certain set of intriguing men, totally different from the system of administration which had prevailed since the accession of the house of Brunswick. This project, I have heard, was first conceived by some persons in the court of Frederick prince of Wales.

'The first part of the reformed plan was to draw a line which should separate the court from the ministry. Hitherto these names had been looked upon as synonymous; but for the future, court and administration were to be considered as things totally distinct: two systems of administration were to be formed; one which should be in the real secret and confidence: the other merely ostensible, to perform the official and executory duties of government.

'Secondly, A party was to be formed in favour of the court against the ministry: this party was to have a large share in the emoluments of government, and to hold it totally separate from, and independent of, ostensible administration. Parliament was to look on, as if perfectly unconcerned; while a cabal of the closet and back-stairs was substituted in the place of a national administration.

'His Majesty came to the throne of these kingdoms with more advantages than any of his predecessors since the Revolution. Fourth in descent, and third in succession of his royal family, even the zealots of hereditary right, in him, saw something to flatter their favourite prejudices; and to justify a transfer of their attachments, without a change in their principles.—The greatest weight of popular opinion and party connexion were then with the duke of Newcastle and Mr. Pitt. Mr. Pitt was first attacked. Not satisfied with removing him from power, they endeavoured by various artifices to ruin his character. The other party seemed rather pleased to get rid of so oppressive a support; not perceiving, that their own fall was prepared by his, and involved in it.

'For the time were pulled down, in the persons of the whig leaders and of Mr. Pitt (in spite of the services of the one at the accession of the royal family, and the recent services of the other in the war), the two only securities for the importance of the people; power arising from popularity; and power arising from connexion. A new party

party was formed called KING'S FRIENDS, or king's men, or in the technical language of the court, *Double Cabinet*; in French or English, as you chöole to pronounce it.

About four years ago, during the administration of the marquis of Rockingham, an attempt was made (but without any idea of proscription) to break their corps, to discountenance their doctrines, and to revive connexions of a different kind.

It may appear somewhat affected, that in so much discourse upon this extraordinary party, I should say so little of the earl of Bute, who is the supposed head of it. But this was neither owing to affectation nor inadvertence: I have carefully avoided the introduction of personal reflexions of any kind. Much the greater part of the topics which have been used to blacken this nobleman, are either unjust or frivolous. This system has not risen solely from the ambition of lord Bute. We should have been tried with it, if the earl of Bute had never existed; and it will want neither a contriving head nor active members, when the earl of Bute exists no longer.

A plan of favouritism for our executory government is essentially at variance with the plan of our legislature.—It had always, until of late, been held the first duty of parliament, *to refuse to support government, until power was in the hands of persons who were acceptable to the people, or while factions predominated in the court in which the nation had no confidence.* Formerly this power of control was what kept ministers in awe of parliaments, and parliaments in reverence with the people. If the use of this power of control on the system and persons of administration is gone, every thing is lost, parliament and all.—There is, in my opinion, a peculiar venom and malignity in this political distemper beyond any that I have heard or read of.

The interior ministry are sensible, that war is a situation which sets in its full light the value of the hearts of a people; and they well know, that the beginning of the importance of the people must be the end of theirs. Foreign powers, confident of the knowledge of their character, have not scrupled to violate the most solemn treaties. Such was the conquest of Corsica, by the professed enemies of the freedom of mankind, in defiance of those who were formerly its professed defenders. Such I call the ransom of Manilla, and the demand on France for the East India prisoners.

If by any chance the ministers, who stand before the curtain, possess, or affect any spirit, it makes little or no impression. Foreign courts and ministers know that those shadows of ministers have nothing to do in the ultimate disposal of things. Of this nature was that astonishing transaction, in which lord Rochford, our ambassador at Paris, remonstrated against the attempt upon Corsica, in consequence of a direct authority from lord Shelburne. This remonstrance the French minister treated with the contempt that was natural; as he was assured, from the ambassador of his court to ours, that these orders of lord Shelburne were not supported by the rest of the (I had like to have said British) administration. Lord Rochford, a man of spirit, could not endure this situation. The consequences were, however, curious. He returns from Paris, and comes home full of anger. Lord Shelburne, who gave the orders, is obliged to give up the seals. Lord Rochford, who obeyed these orders, receives them. He goes, however, into another department of the same office, that he might not be obliged officially to acqui-

else in one situation under what he had officially remonstrated against in another. At Paris, the duke of Choiseul considered this office arrangement as a compliment paid to him : here it was spoke of as an attention to the delicacy of lord Rochford. But whether the compliment was to one or both, to this nation it was the same.

Such has been the aspect of our foreign politics, under the influence of a *double cabinet*. In what manner our domestic economy is affected by this system, it is needless to explain. It is the perpetual subject of their own complaints.—When the people conceive that laws, and tribunals, and even popular assemblies, are perverted from their ends, a sullen gloom, and furious disorder, prevail by fits ; the nation loses its relish for peace and prosperity, as it did in that season of fullness which opened our troubles in the time of Charles I. Fierce licentiousness begets violent restraints. The military arm is the sole reliance ; and then, call your constitution what you please, it is the sword that governs. The civil power, like every other that calls in the aid of an ally stronger than itself, perishes by the assistance it receives. One mob is hired to destroy another ; a procedure which at once encourages the boldness of the populace, and justly increases their discontent. Men become pensioners of state on account of their abilities in the array of riot, and the discipline of confusion. These are the consequences inevitable to our public peace, from the scheme of rendering the executory government at once odious and feeble, and inventing for it a *new control*, unknown to the constitution, an *interior cabinet* ; which brings the whole body of government into confusion and contempt.

The grand principle which first recommended this system at court, was the pretence to prevent the king from being enslaved by a faction, and made a prisoner in his closet.—But suppose we were to ask, whether the king has been richer than his predecessors in accumulated wealth, since the establishment of the plan of favouritism ? I believe it will be found that the picture of royal indigence which our court has presented until this year, has been truly humiliating. If the public treasures had been exhausted in magnificence and splendour, this distress would have been accounted for, and in some measure justified. But the generality of people, it must be confessed, do feel a good deal mortified, when they compare the wants of the court with its expences. Nothing expended, nothing saved. Their wonder is increased by their knowledge, that besides the revenue settled on his Majesty's civil list to the amount of 800,000*l.* a year, he has a farther aid, from a large pension list, near 90,000*l.* a year, in Ireland ; from the produce of the duchy of Lancaster (which we are told has been greatly improved) ; from the revenue of the duchy of Cornwall ; from the American quit-rents ; from the four and a half per cent. duty in the Leeward Islands ; this last worth to be sure considerably more than 40,000*l.* a year. The whole is certainly not much short of a million annually.—This produce the people do not believe to be hoarded, nor perceive to be spent. It is accounted for in the only manner it can, by supposing that it is drawn away, for the support of that court faction, which, whilst it distresses the nation, impoverishes the prince in every one of his resources.

If therefore, this system has so ill answered its own grand pretence of saving the king from the necessity of employing persons disagreeable to him, has it given more peace and tranquillity to his Majesty's private hours ? No, most certainly. Is he more rich ; or
—more

more splendid, or more powerful, or more at his ease, by so many labours and contrivances? Have they not beggared his exchequer, tarnished the splendor of his court, sunk his dignity, galled his feelings, discomposed the whole order and happiness of his private life?

‘ It remains, that we should consider, with a little attention, the operation of this system upon parliament.—In speaking of this body, I have my eye chiefly on the house of commons. The house of commons was supposed originally to be *no part of the standing government of this country*. It was considered as a *control*, issuing immediately from the people, and speedily to be resolved into the mass from whence it arose.—Whatever alterations time and the necessary accommodation of business may have introduced, this character can never be sustained, unless the house of commons shall be made to bear some stamp of the actual disposition of the people at large. By this want of sympathy they would cease to be an house of commons.—An addressing house of commons, and a petitioning nation; an house of commons full of confidence, when the nation is plunged in despair; in the utmost harmony with ministers, whom the people regard with the utmost abhorrence; who vote thanks, when the public opinion calls upon them for impeachments; who are eager to grant, when the general voice demands account; who, in all disputes between the people and administration, presume against the people; who punish their disorders, but refuse even to enquire into the provocations to them; this is an unnatural, a monstrous state of things in this constitution. Such an assembly may be a great, wise, awful senate; but it is not to any popular purpose an house of commons.

‘ It is very clear that we cannot free ourselves entirely from this great inconvenience; but I would not increase an evil, because I was not able to remove it; and because it was not in my power to keep the house of commons religiously true to its first principles, I would not argue for carrying it to a total oblivion of them.—In the last session, the corps called the *king’s friends*, made an hardy attempt all at once to *alter the right of election itself*; to put it into the power of the house of commons to disabie any person disagreeable to them from sitting in parliament, without any other rule than their own pleasure.

‘ A violent rage for the punishment of Mr. Wilkes was the pretence of the whole.—I will not believe, what no other man living believes, that Mr. Wilkes was punished for the indecency of his publications, or the impiety of his ransacked closet. I conclude that Mr. Wilkes is the object of persecution, not on account of what he has done in common with others who are the objects of reward, but for that in which he differs from many of them: that he is pursued for the spirited dispositions which are blended with his vices; for his unconquerable firmness, for his resolute, indefatigable, strenuous resistance against oppression.

‘ We must purposely shut our eyes, if we consider this matter merely as a contest between the house of commons and the electors. The true contest is between the electors of the kingdom and the crown; the crown acting by an instrumental house of commons.

‘ To complete the scheme of bringing our court to a resemblance to the neighbouring monarchies, it was necessary, in effect, to destroy those appropriations of revenue, which seem to limit the property, as the other laws had done the powers, of the crown.

An opportunity for this purpose was taken, upon an application to parliament for payment of the debts of the civil list; which in 1769 had amounted to 513,000*l.* Such application had been made upon former occasions; but to do it in the former manner would by no means answer the present purpose.

‘ The civil list debt was twice paid in the reign of George I. George II. received an addition to his civil list. Duties were granted for the purpose of raising 800,000*l.* a year. It was not until he had reigned nineteen years, and after the last rebellion, that he called upon parliament for a discharge of the civil list debt. There was a considerable sum in hand, on his decease, amounting to about 170,000*l.* applicable to the service of the civil list of his present Majesty. The throne of no prince has stood upon more unshaken foundations than that of his present Majesty.

‘ The nation had settled 800,000*l.* a year on the crown, as sufficient for the support of its dignity, upon the estimate of its own ministers. When ministers came to parliament, and said that this allowance had not been sufficient for the purpose, and that they had incurred a debt of 500,000*l.* would it not have been natural for parliament first to have asked, how, and by what means, their appropriated allowance came to be insufficient?

‘ When every leading account had been refused, many others were granted with sufficient facility. But with great candour also, the house was informed, that hardly any of them could be ready until the next session; some of them perhaps not so soon. But, in order firmly to establish the precedent of *payment previous to account*, and to form it into a settled rule of the house, the god in the machine was brought down, nothing less than the wonder-working *law of parliament*. It was therefore carried, that they should go into the committee without delay, and without accounts, in order to examine with great order and regularity things that could not possibly come before them. After this stroke of orderly and parliamentary wit and humour, they went into the committee; and very generously voted the payment.

‘ In the speech from the throne, after thanking parliament for the relief so liberally granted, the ministers inform the two houses, that they will *endeavour* to confine the expences of civil government—within what limits think you? Those which the law had prescribed? Not in the least,—“such limits as the *honour of the crown* can possibly admit.”

‘ In such a strait the wisest may well be perplexed, and the boldest staggered. The circumstances are in a great measure new. We have hardly any land-marks from the wisdom of our ancestors, to guide us.—The first ideas which generally suggest themselves, for the cure of parliamentary disorders, are, to shorten the duration of parliaments; and to disqualify all, or a great number of placemen, from a seat in the house of commons. Whatever efficacy there may be in those remedies, I am sure in the present state of things it is impossible to apply them. A restoration of the right of free election is a preliminary indispensable to every other reformation. What alterations ought afterwards to be made in the constitution, is a matter of deep and difficult research.—I confess, that I have no sort of reliance upon either a triennial parliament, or a place-bill. With regard to the former, perhaps it might rather serve to counteract, than to promote the ends that are proposed by it. To say nothing of the horrible disorders among the people attending frequent elections, I should be fearful of committing, every three
years

years, the independent gentlemen of the country into a contest with the treasury. It is easy to see which of the contending parties would be ruined first.

‘ The next favourite remedy is a place-bill. It is not easy to foresee what the effect would be, of disconnecting with parliament, the greatest part of those who hold civil employments, and of such mighty and important bodies as the military and naval establishments. It were better, perhaps, that they should have a corrupt interest in the forms of the constitution, than that they should have none at all.—It were better, undoubtedly, that no influence at all could affect the mind of a member of parliament. But of all modes of influence, in my opinion, a place under the government is the least disgraceful to the man who holds it, and by far the most safe to the country. I would not shut out that sort of influence which is open and visible, which is connected with the dignity and the service of the state, when it is not in my power to prevent the influence of contracts, of subscriptions, of direct bribery, and those innumerable methods of clandestine corruption, which are abundantly in the hands of the court, and which will be applied as long as these means of corruption and the disposition to be corrupted, have existence amongst us.

‘ The distempers of Monarchy were the great subjects of apprehension and redress, in the last century; in this the distempers of Parliament.—An exterior administration, chosen for its impotency, or after it is chosen purposely rendered impotent, in order to be rendered subservient, will not be obeyed. The laws themselves will not be respected when those who execute them are despised; and they will be despised, when their power is not immediate from the crown, or natural in the kingdom.

‘ Government may in a great measure be restored, if any considerable bodies of men have honesty and resolution enough never to accept administration, unless this garrison of *king's men*, which is stationed, as in a citadel, to controul and enslave it, be entirely broken and disbanded, and every work they have thrown up be levelled with the ground. The disposition of public men to keep this corps together, and to act under it, or to co-operate with it, is a touchstone by which every administration ought in future to be tried.

‘ Party is a body of men united, for promoting by their joint endeavours the national interest, upon some particular principle in which they are all agreed. For my part, I find it impossible to conceive, that any one believes in his own politics, or thinks them to be of any weight, who refuses to adopt the means of having them reduced into practice. It is the business of the speculative philosopher to mark the proper ends of government. It is the business of the politician, who is the philosopher in action, to find out proper means towards those ends, and to employ them with effect. Therefore every honourable connexion will avow it as their first purpose, to pursue every just method to put the men who hold their opinions into such a condition as may enable them to carry their common plans into execution, with all the power and authority of the state. A generous contention for power, on such manly and honourable maxims, will easily be distinguished from the mean and interested struggle for place and emolument.—In order to throw an odium on political connexion, these politicians suppose it a necessary incident to it, that you are blindly to follow the opinions of your party when in direct opposition to your own clear ideas; a degree of servitude

that no worthy man could bear the thought of submitting to. But still, as the greater part of the measures which arise in the course of public business are related to, or dependent on, some great *leading general principles in government*, a man must be peculiarly unfortunate in the choice of his political company, if he does not agree with them at least nine times in ten.—I remember an old scholastic aphorism, which says, “that the man who lives wholly detached from others, must be either an angel or a devil.” It is not every conjuncture which calls with equal force upon the activity of honest men; but critical exigencies now and then arise; and I am mistaken, if this be not one of them. Men will see the necessity of honest combination; but they may see it when it is too late.—If other ideas should prevail, things must remain in their present confusion; until they are hurried into all the rage of civil violence; or until they sink into the dead repose of despotism.’

Such is the substance of this celebrated pamphlet. The style throughout is polished; the author has abstained from personal abuse, and though manifestly a party writer, he has kept his passions within due bounds, to such a degree, that it may be said, he has not only expressed himself with grace, but he has also thought with elegance, even upon a subject the most apt to incite animosity. It is however a composition visibly framed in the ROCKINGHAM SCHOOL. The feeble administration of that nobleman is complimented beyond all proportion; and, if we did not know the men who were in office under his auspices, we might imagine there was then a constellation of worthies equal to any period of Greek or Roman history. If it be true, as our author says it is, that an interior and invisible administration, consisting of KING’S MEN, has been established from the beginning of the present reign, we must concur with this writer in pronouncing it a pernicious system of politics; because it habituates the s——n to rule by party, by dividing and subdividing, and *perhaps* sometimes by dissimulation. But yet, can this be the sole cause of the discontents that have prevailed for some time? Certainly not. Who was the original author of an American stamp-act? The contagion of sedition has come over to us from the colonies. Who inflamed the colonies against the mother-country? Did *that* minister consult in the DOUBLE CABINET?—As we are told that the men who acted with L—d R———m carried with *them* into place the principles which *they* possessed in opposition, it may be fair to ask, why did not *they* obtain a pardon for Mr. Wilkes? It is too plain that they *looked on* during all the sufferings of that gentleman; they disowned him; they were afraid of seeming connected with him or his cause; till at last they saw his popularity, and availed themselves of it.—In short, when our author tells us, that the JUNTO OF KING’S MEN are the source of all disorders, he is like the man in the play, who imputed every species of misconduct to *our not having learned to dance!*

MONTHLY

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MONTHLY CATALOGUE.

12. *A Letter to the right hon. William Beckford, Lord-Mayor, and Conservator of the River Thames and Waters of Medway; from Sir Stephen Theodore Janssen, Bart. Chamberlain of London.* 4to. 1s. Wilkie.

THE advantages accruing to the trade and commerce of the city of London, the emporium of the British empire, from its happy situation and vicinity to the river Thames, has, for ages past, rendered the conservation and good order of that noble stream, the first object of public attention; insomuch, that when king James I. upon some disgust, signified his intention of removing the records from the Tower, he received the following answer; 'Your majesty may in this, as in every other circumstance do as you please, and your faithful citizens of London will obey accordingly; we only beseech your majesty, upon the removing the records, to leave the river of Thames behind you.'

In this letter, addressed to the right honourable William Beckford, esq. lord-mayor, sir Stephen Theodore Janssen has, with great good sense and becoming respect, submitted to his lordship's consideration several very important points relating to the conservation of the Thames and Medway: with regard to the intended embankment of the former, Mr. Janssen very justly observes, that should these embankments so far encrease the velocity of the stream, as to carry down the sandbanks to *London-bridge*, together with all the other species of filth from both shores, will the undertakers make it very clearly appear, that it shall neither stop up the arches, or settle in the Pool, or otherwise, in any respect, impede the general navigation? If this could be assured, all else would be very well; but if these banks must lodge somewhere near the bridge, they are in a better situation at present than they can be by a removal; as they are not any real impediments to boats, but may be so to the passage of the bridge, or to the ships in the Pool, wherefore it must remain a doubt, whether if the bed of the river, by the means proposed, deepened above-bridge, it may not be the cause of more mischief than it cures? The rulers of the watermen's company are necessary to be consulted, especially such as use lighters or barges; experience and observation will furnish them with the means of conjectural consequences: it is at best but conjectural, and therefore to be well guarded against, as a failure in the event is almost irrecoverable, and as it is not impracticable to remove the sand-banks at much less expence.

13. *The Remembrance. A Poem.* 4to. Pr. 2s. 6d. Whetle.

This is one of the few good poems that have been written in defence of the administration. The author attacks, with great freedom, some of the principal leaders in the opposition, whom he represents as impious, seditious, inconsistent, and void of all true principles of patriotism. Though it must be owned the drawing is not correct, yet, in many parts, the colouring is good, and the expression strong and vigorous.

Speaking of the contempt with which religion is treated by *modern patriots*, he observes,

‘ And yet there was a time, nor long ago
(Strange ! on a sudden how improved we grow !)
When in religion’s walks the wisest trod,
And in their Bible read the hand of God.
Locke, who the mind’s whole operation saw,
Was a firm patron of the christian law.
Newton, whose more than mortal ken could trace
The chain of nature through unmeasured space ;
By sacred rules was yet content to bind
The moral workings of his mighty mind ;
Saw, that the God, who bade the planets roll,
Must mark an orbit for the human soul ;
That he, who out of darkness, called the light,
Through the vast concave drives the comet’s flight,
Consistent with his universal plan,
Gave laws to fix the vagrant will of man.’

Our author expostulates with Mr. Wilkes on the indecency of traducing a *certain great person*, and brings it home to his own bosom, in the following spirited lines :

‘ Were there on earth a barbarous miscreant found,
Who should my mother’s tenderest honour wound ;
Wound, unprovoked, and with a dæmon’s lye,
The seed of branching calumny supply ;
Make her the theme of every poisoned tongue,
The publick scandal, and the publick song ;
And should I, then, by filial torment pressed,
Even plunge the dagger in his ruthless breast ;
Would not a generous Briton, in my cause,
Lament the rigid sentence of the laws ?
Where’s the good man that would not mourn my death,
And curse the fatal noose that stopped my breath ?
Say, gallant Wilkes, what vengeance wouldst thou claim
Of him who should traduce thy daughter’s fame ?
Her growing praise to falsehood’s taint should doom,
And blast her graces in their early bloom ?

Thy

Thy soul's quick sense of injury I know,
 It's eager warmth to meet the boldest foe ;
 Strait wouldst thou, hurried by the dire alarm,
 Devote the slanderer to thy manly arm—
 —“ Draw, scoundrel ; 'tis an injured father's call—”
 —My soul would triumph should the villain fall.

‘ Envy not, foolish man, the pomp of kings ;
 For little freedom from their station springs ;
 Few private joys the greatest sovereign crown ;
 His ease the price he pays for high renown.
 In a free country that mistakes it's fame,
 Where impudence, and freedom are the same ;
 Say, must it's monarch only from his mind
 Root out the common feelings of mankind ;
 A mother's wrongs without emotion bear,
 Child of her pangs, chief object of her care ?
 No sure ; unerring nature takes his part ;
 And for his king bleeds every loyal heart.’

It frequently happens, after an author has exhausted his fire against persons who are the immediate objects of his satire, that he embraces the first opportunity of bestowing a laudable portion of praise on the first worthy character that strikes his imagination.—Dr. Johnson is complimented by this writer in the highest strains of panegyrick ; and we hope the reader will think with him, that the doctor is

‘ —a nobly singular, immortal man !

Whom nought could e'er divert from virtue's plan.’

14. *The Poetical Retrospect, or the Year MDCCLXIX. A Poem.*
 4to. Pr. 2s. S. Noble.

This Retrospect is any thing but poetical ; it hardly deserves the name of a news-paper verified. As a proof that our censure is not too severe, take the beginning, where, if at any time, the poet, especially a young one, must be supposed to have exerted himself.

‘ Assist me ye Muses, preside o'er the verse,
 Nor blast a young poet's attempts to rehearse
 The various events of the year sixty-nine,
 Events well deserving in numbers to shine.
 For tho' the loud trumpet of Mars did not sound,
 Nor the thunder of cannon were heard to rebound,
 Tho' Britain was favour'd with Peace in her isle,
 And Plenty diffus'd her rich stores with a smile ;
 Tho' in short, ev'ry circumstance join'd in the state,
 To preclude, in appearance, all matters of weight ;
 Yet, if we minutely examine the year,
 We shall find *great transactions of moment* appear ;

Of

Of consequence greater than usually found,
 When a nation's with peace and security crown'd :
 For whether the Fates with stern malice possess'd,
 Displeas'd to see England *so happily blest'd*,—
 Or whether all nations, like mortals, enjoy
 No happiness long without bitter alloy :
 From what source soever the evil arose,
 Great mischiefs this year did the land discompose.'

15. *Poems*, by John Gerrard, Curate of Withycombe in the Moor, Devon. 4^{to}. Pr. 5s. Kearsly.

This gentleman presents his works to the public with a laudable diffidence. ' Conscious, he says, of their defects, he expects not the voice of the impartial, and therefore only presumes to solicit the candid, and bespeak some allowance for the forward attempts of *inexperienced* years, and *unmellowed* judgment.'

Every person may undoubtedly be allowed to plead inexperience as an apology for deficiencies in the productions of his youth : but inexperience is no excuse for publication. It is, on the contrary, a very substantial reason why he should keep his writings in his own possession till his judgment is sufficiently improved. Let him remember the advice of Horace.

— Nopum prematur in annum

Membris intus positis : delere licebit

Quod non edideris : nescit vox missa reverti.

Whoever finds in himself an invincible inclination to scribble, ought to have these excellent lines inscribed in capitals on his desk, or in some conspicuous part of his study ; and this salutary memento might save him the trouble of some inward mortification, and unavailing repentance.

We would not be thought to apply these remarks to the author of his collection of poems. Mr. Gerrard we hope, will have no reason to regret his temerity. His poems may be allowed to stand on the same shelf with some of the best of his cotemporary bards.

This collection consists of pastorals, elegies, odes, sonnets, epistles, and other little pieces, which a poet of a tolerable genius might be supposed to write extempore.

16. *A Turkish Tale*. In *five Cantos*. 8vo. Pr. 1s. Becket.

This Turkish Tale, as it is called, is neither more nor less than the sacred history of the fall of man versified, with the addition of a new and imaginary character, upon whom the chief part of the catastrophe turns. Instead of one, our poet supposes two females to have been originally created, Eve, and Vixen her servant ; for the necessity of whose creation, our poet accounts in the following manner : ' The

' The pair created, for Eve's aid
 God next produc'd a waiting-maid.
 I know there are who still believe
 There was no woman else but Eve ;
 But if you'll trust my ancient tale
 Reason and truth must soon prevail.
 How could the unexperienc'd fair
 Comb out her lovely flowing hair ?
 Unpractis'd quite in worldly ways,
 Unaided, could she lace her stays ?
 Could she adjust her morning gown,
 Or even tye her apron on ?
 Impossible, it could not be !
 The ladies must in this agree.'

As Eve was formed of nature's choicest stores, so Vixen was composed of the coarsest mould, and the devil soon got possession of her ; of course she was a very mischievous hussy.

Eve complained to Adam, who rates Vixen roundly, and threatens to turn her out of Paradise, if she did not mend her manners. But this was far from her thoughts ; on the contrary, she enters into a compact with the serpent, who shews her the forbidden fruit, which is supposed to be the grape, instead of the apple, and to have the power of intoxication. The serpent advises her to take three bunches, to give two to Adam, and reserve the third for herself. She succeeds ; and Adam being intoxicated, mistakes Vixen for Eve, and passes the night in her arms. Poor Eve is in great distress at the absence of Adam ; but meets him next day, when he informs her of his crime, and that he is now mortal, while she is still immortal. Eve, overcome by love, rather than part with Adam, eats the forbidden fruit also. They are driven out of Paradise ; Mrs. Vixen wanders to the land of Nod, where she is delivered of a daughter, who is afterwards married to Cain. The poem concludes in the following manner.

' From these two diff'rent sources flow,
 The diff'rent tempers here below :
 The bad derive their kindred blood
 From Vixen ; and from Eve, the good.
 As from beneath some shaggy hill,
 Two springs of various kind distill ;
 The one a healthful limpid stream,
 The other dark, of pois'nous steam,
 While oft meand'ring thro' the plain,
 They join, and disunite again,
 And as in pool, or lake they meet,
 The water nauseous grown, or sweet,

Refreshes, or the health affails,
 As one or t'other's force prevails.
 So streaming thro' life's purple tide,
 Virtue and Vice the sex divide ;
 And each, tho' blended oft and mix'd,
 Becomes in ev'ry bosom fix'd,
 According as their deeds proclaim
 The origin from whence they came.'

Such is the plan of the Turkish Tale. The reader will perceive the versification to be smooth and polished, but not to have attained the force and spirit of Swift or Prior, which is hardly now to be expected in the present old age, or rather dotage, of poetry. We only beg leave to suggest our doubts how far it is proper in a Christian country to handle a sacred subject, the foundation of our holy religion, in a ludicrous manner.

17. *A Word to the Wise. A poetical Farce, most respectfully addressed to the Critical Reviewers.* By T. Underwood, late of St. Peter's College, Cambridge. 8vo. Pr. 1s. Noteman.

Could we find any thing smart or poignant, or indeed the least indication of genius, in this production, we should very readily allow the author all the commendation he could reasonably desire: for no invectives shall ever prevent us from giving to merit its proper tribute of applause. We are not affected by the petulance of disappointed writers. We expect to be reviled by those, whose productions we have been obliged to condemn. But in the present case, it is not in our power to say any thing in favour of the author of this Poetical Farce. There is through the whole hardly one stricture which is just, or properly applied. His performance is versification without poetry, and malevolence without wit.

18. *A Dialogue of the Dead: betwixt Lord Eglinton and Mungo Campbell.* 8vo. Pr. 1s. Murray.

The story on which this dialogue is founded, is too well known to have any thing said of it here. There have been few more tragical events that have happened at any period. The unfortunate nobleman was no doubt a person of great merit, a lover of liberty and the constitution; but perhaps too fond of a strict execution of the game-laws, an infringement of which will never be thought criminal in the eyes of men. The man by whose hands he fell, seems to have been of a fierce and resolute spirit, impatient of affront and indignity; perhaps the more so, on account of the low station of life into which he was thrown. His exit was suitable to his principles and character.

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In all probability he would not have been condemned in this country. The one deserved a better fate, and the other a better fortune.

Lucian, the great father of humour, was likewise the inventor of this species of composition (dialogues of the dead) in which he has been most successfully imitated among the moderns, by Fontenelle and lord Lyttleton. Though we do not altogether condemn the execution of this piece, yet we apprehend it does not come up to the idea that should be formed of such a composition. The author makes the two speakers retain, in the lower regions, the one all his haughtiness, and the other all his ferocity; nay, he seems to represent the characteristic disposition of each perhaps in stronger colours than either displayed it whilst alive. We cannot help thinking it would have been more natural, as well as more agreeable to our notions of the temper of men's minds, when they arrive at their state of eternal and unchangeable existence, to have drawn them conversing with more calmness; and to have represented them as seeing things in another light, and each repenting of that passion which brought him to his untimely end. This at least would have conveyed a finer moral. That we are well warranted in our observation, will appear from the opening of the dialogue, subjoined as a specimen of the whole.

Eglinton. Ha! Campbell!

Campbell. You have nothing to fear, my lord, because it is not now in your power to do me an injury.

Eglinton. Insolent! I hope you died like a dog.

Campbell. No, my lord, I died like a man.

Eglinton. Surely, they hanged you.

Campbell. No.

Eglinton. Villains! Are there no reprisals for the loss of life?

Campbell. Would there were!

Eglinton. How!

Campbell. The court that condemned me would in a short time honour us with their company.

Eglinton. So! It is very well, still—They took your scoundrel life.

Campbell. No, my lord, I lived free, and died so. The life they would have taken from me was my property, unforfeited, but by the defence of another species of property, of which the laws and nature of society made me equally the master. That property, my lord, I would not give up to you—My life I would not resign to them—I died by my own hand.

Eglinton. Consummate knave! He has cheated even the gallows.

To the dialogue is annexed an abstract of the evidence and pleadings at the trial.

19. *The whole Proceedings in the Cause on the Motion brought by the Rt. Hon. Geo. Onslow, Esq. against the Rev. Mr. Horne, on Friday, April 6, at Kingston, for a Defamatory Libel, before the Rt. Hon. Sir William Blackstone, Knt. one of the Justices of his Majesty's Court of King's Bench. Taken in Short-hand (by Permission of the Judge) by Joseph Gurney. 8vo. 1s. T. Davies.*

This publication is undoubtedly genuine.—We are extremely sorry, that a proper regard to the *letter* of the law has prevented, for some time at least, the determination of a question which has long engaged the public attention.

20. *A Review of Ecclesiastical History, so far as it concerns the Progress, Declensions, and Revivals of evangelical Doctrines and Practice; with a brief Account of the Spirit and Methods by which vital and experimental Religion have been opposed in all ages of the Church. By John Newton, Curate of Olney, Bucks. 8vo. Pr. 5s. Dilly.*

This is the first volume of a work which the author proposes to continue, upon the same plan, from the first promulgation of Christianity to the present time. He appears to be a worthy and laborious divine, a man of learning, and one who writes agreeably to the dictates of his conscience. The work is interspersed with many observations of a serious and pious tendency, and is particularly calculated to vindicate and support those principles and tenets which are commonly called methodistical. As such, it will undoubtedly be acceptable to those who embrace that system of Christianity; but we do not apprehend, that it will be read with equal satisfaction or pleasure by those, who are advocates for the use of reason in religious enquiries; or those who want to have a concise, clear, elegant, and accurate, ecclesiastical history.

21. *Critical Remarks upon an excellent Treatise lately published, intitled A System of Ecclesiastical History and Morality. 8vo. Pr. 3d. Bladon.*

The System of Ecclesiastical History, which has given occasion to these Remarks, was written by Mr. George Adams, and is mentioned in our Review for February 1769. The author seems to be better acquainted with the Mishna, the Gemara, and all the dreams of the Jewish rabbins, than with his own language, or the principles of common sense. This publication is evidently the work of Mr. Adams himself. And indeed it is impossible, that any other person should call such a far-rago, as the book in question, ‘an excellent treatise.’

22. *Mystery Unmasked, addressed to People of any Religion, and those of none. By A. Clement. 8vo. Pr. 2s. sewed. Whiston.*

In this performance Mr. Clement has displayed his religious turn of mind, rather than the talents of an ingenious writer, or solid reasoner.

23. *An Essay on the Epistle to the Romans. With Notes. Designed as a Key to the Apostolic Writings. Part II. 8vo. Pr. 6d. Dilly.*

The reader will find an account of the first part of this Essay in our Review for October 1768. There is nothing in this publication which deserves particular notice. The whole of it is comprised within the compass of eight pages, and ought in conscience to have been sold for three-pence, or a groat.

24. *A Short Explanation of some of the principal Things contained in the Revelation of St. John. Shewing, from the XIIth Chapter, that the Fall of the Tenth Part of Turkey, by the oppressed Witnesses of Christ, is begun, under the Protection of the Empress of Russia. All things being now ripe for the Fall of Popery, the Appearance of some powerful inspired Person is shewn to be speedily expected, to reform the Protestant Church to the primitive Purity; which, according to the XIVth Chapter and other Places, is to be propagated amongst the Romanists, and supported by Wars till they are united in the same Faith, and in a Religious War against the Turks; which is to commence quickly after the Fall of the Tenth Part of Turkey by the Witnesses, and be carried on by the Christian Powers, till it terminates in the Destruction of the Mahometan Antichrist, and in the Restoration of the Jews in the MILLENNIUM. 8vo. Pr. 1s. Owen.*

No book, that ever made its appearance in the world, has been more violently tortured by dreaming expositors, than the Revelation of St. John. They have wrested it into a thousand forms, and made it subservient to their own frivolous and foolish conceits. Without descending any lower, the reader will find a considerable number of visionary conjectures in Whitton's essay on that book. The treatise we are now considering is the work of an inferior hand. In the title, which we have cited at large, it bears the image and superscription of a crazy brain, or that of a genius who is equally qualified to write on the Apocalypse, the influence of the stars, the signification of moles, or the interpretation of dreams.

25. *The Test of the true and false Doctrines. A Sermon preached in the Parish Church of St. Chad, Salop, on September 24, 1769. By William Adams, D. D. Minister of St. Chad's, and Chaplain to the late Bishop of St. Asaph. 8vo. Pr. 6d. White.*

Mr. Romaine on the 10th of September last, preached at St. Chad's. His sermon, as appears by this publication, gave offence to the minister of the parish, and the principal part of the congregation. The former therefore thought himself obliged,

lized, on the first opportunity, to warn those, with whom he was connected, against hastily entertaining a partiality for the principles of methodism, or believing that their own pastor is a setter forth of false doctrines.

The test, which he chiefly recommends in this discourse, for the trial of religious opinions, is, by comparing them with the great leading principles of religion, which are universally acknowledged to be essential and fundamental to it; that is to say, such as these: that God is the righteous governor of the world; that he loves righteousness and hates iniquity; that he is a rewarder of them that diligently seek him; and that he will not let the guilty go free; that man is endowed with an understanding to discern between good and evil, and with a will or power to choose or to refuse the evil or the good, &c.

Dr. Adams proceeds to point out the use of those principles in some particular instances, especially in forming a judgment of those doctrines which are the favourite notions of the methodists; as the insignificance of good works, the impotency of our mental powers, hereditary guilt, predestination, imputed righteousness, and the like.

A critical reader will probably find some positions, in this discourse, in which he may not entirely agree with Dr. Adams, and some passages which may not seem to be sufficiently guarded against all reasonable exception; yet it is evidently the production of an able and a pleasing writer.

26. *A Letter to the Rev. Dr. Adams, of Shrewsbury; occasioned by the Publication of his Sermon, preached against the Rev. Mr. Romaine: entitled A Test of True and False Doctrines. To which is now added a Dedication to the Parishioners of St. Chad's and Cund. With an Appendix, containing a short Account of the Heresies of Arius, Pelagius, Socinus, and Arminius; as also a Letter from Mr. Romaine to Dr. Adams. The 2d Edition. 8vo. Pr. 1s. Dilly.*

The principles and abilities of this writer are well known by his late publications. It will therefore, on this occasion, be sufficient to observe, that he has attacked Dr. Adams with his usual spirit, for having borne, as he tells us, a public testimony against the Articles, Homilies, and Common Prayer Book, and for ranking the reformers among the bad interpreters of Scripture.

In an Appendix to this Letter he represents the Dr. as an Arian, a Pelagian, a Socinian, an Arminian, and a Heretic. When writers begin to call their adversaries by opprobrious names, we may fairly conclude, that they do not pretend to reason any longer. Abusive appellations is the weak refuge of the orators at Billingsgate.

T H E

CRITICAL REVIEW.

For the Month of May, 1770.

ARTICLE I.

The History of the Lower Empire, beginning from Constantine the Great. Translated from the French of M. le Beau, Vol. I. 8vo. Pr. 5s. boards. T. Davies.

THE transactions of the Romans undoubtedly constitute the most beautiful and most entertaining part of profane history, which ought therefore to be read with the greatest attention. It abounds with such a variety of important events, and affords such repeated occasions for reflexion, that it might very well supply the place of every other branch of history, in forming a school, as it were, of all the moral virtues.

This history is divided into two grand periods; one, containing the times of the republic, and the other those of the Roman emperors. In these different periods, the Roman state bore an exact resemblance to the different ages of human life. Governed in its infancy by kings, who formed its constitution for a long existence; under its consuls ever active, and invigorated by the constant exercise of arms, it arrived in the days of Augustus to its maturity, and notwithstanding the disorders of a military government, supported its grandeur during three centuries, that is, to the reign of Constantine the Great.

The reign of this prince is a famous æra; the Christian religion rescued from the hands of executioners, to be invested with the imperial purple, and the seat of the Cæsars transferred from Rome to Byzantium, give an intire new face to

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the government of that mighty state, which from this very æra of Constantine the Great, to the taking of Constantinople by the Turks, assumes the name of the Lower Empire. Down to this æra Rome was distinguished by a number of eminent historians, both Greek and Latin, whose writings are as much admired for the beauty of the style, as for the importance of the subject. The same cannot be said with regard to the history of the Lower Empire. We have no other accounts of the emperors; but such as were written by persons, either greatly prejudiced, or of weak capacities. The body of these historians is what we properly call the *Historia Byzantina*. The first of these is Zozymus, who lived under the emperor Arcadius; next to him follows Procopius, who flourished under the emperor Justinian; and both of them were very partial, satirical writers. The following reigns were written by several persons, the chief of whom are Theophanes, Theophylact Simocatta, Cedrenus, Nicephorus, princess Anna Comnena, Glycas, Nicetas, Nicephorus Gregorius, Curopalates, John Cantacuzenus, Cinnamus, Pachimerus, Constantine Manasses, and Ducas. Most of these writers have almost copied from each other, and having but a very small degree of understanding, with a high share of credulity, they seem to have committed to writing, without judgment or discernment, whatever came to their knowledge.

To rescue this branch of the Roman history from the confusion and intricacy in which it lay entangled, was the arduous task of the very learned M. le Beau, professor Emeritus in the university of Paris, and perpetual secretary of the Royal Academy of Inscriptions and Belles Lettres. He has undertaken to write the history of Constantine and his successors, down to the time when their power, shaken without by the attacks of barbarians, weakened within by the incapacity of the princes, sunk at length under the arms of the Turks. This work is the history of the Roman empire, in its old age; it was at first vigorous, and its decline was not sensibly perceived till under the descendants of Theodosius; from that time to its fall is a space of more than a thousand years. M. le Beau has attempted to dispel the obscurity of barbarous and inelegant writers, to weigh their authorities, to point out their different degrees of credit, and upon the whole, to furnish the reader with such a narrative of the Byzantine accounts, as shall be respected for its exactness, and admired at the same time for its perspicuity and elegance. He never fails to quote his authorities with the most scrupulous diligence, and is critically severe in his manner of applying them; he embraces every opportunity of discouraging vice, and commending virtue and religion;

In short, he renders his work both useful to the learned, and improving to those who read only for moral instruction. The history of the Lower Empire is a performance every way worthy of descending to posterity, and very different from those futile fugitive pieces, with which the literary world is almost overwhelmed.

We have here under our examination the first volume of this very learned and useful work, translated into English. It contains the reign of Constantine the Great, with an introduction relative to the transactions of the empire, from the elevation of Dioclesian to the imperial dignity in the year of Christ 284. We shall not pretend to give an exact analysis of this performance; many of the particulars are already sufficiently known, especially as to what concerns the life of Constantine, and the ecclesiastical affairs during his reign. We shall therefore confine ourselves to what more intimately relates to laws and government, and to a few striking events, that, perhaps, may be worthy of a more accurate discussion.

Our author dates the birth of Constantine in the year 274, the 27th of February; and says it happened at Naïssus in Dardania, now called Nice, or Nissa, in Servia; contrary to the received opinion of English writers, followed in this point by Baronius, who insist that their island gave birth to this prince. This opinion, however, is as well supported, as that which supposes him to have been born at Naïssus; the chief authority for the latter is that of Stephanus, by whom Naïssus is called the birth-place and work of the emperor Constantine, whereas the former is supported by a passage in a panegyric pronounced before Constantine, wherein the orator, addressing the emperor, told him, that he had ennobled Britain, *illic oriundo*; which words, without the greatest violence and distortion, can bear no other meaning than that of *being born there*. We should be therefore sorry to give up an opinion which reflects so much glory on our country, without some further proofs capable of outweighing the authority of cotemporary writers.

With regard to his family, there is no doubt of his nobility by the father's side; but there is some uncertainty with respect to his mother: she is represented to have been born in Great Britain, at Triers, at Naïssa, at Drepanum in Bithynia, at Tarsus, at Edessa: the safest way, our author says, is to acknowledge that we are absolutely ignorant of the country and the parents of this princess. Some ancient authors leave Helena only the name of Concubine; but she must certainly have been wife to Constantius the father of Constantine. What may have contributed to propagate the contrary opinion, is,

that Constantius espoused Helena in a province where he had a command; and the Roman laws did not authorize a marriage contracted by an officer in the province where he commanded; but another law added, that if at the expiration of his commission that officer continued to treat the woman, whom he had taken in the province, as his wife, the marriage became lawful.

When Constantius Chlorus was made Cæsar in 292, and sent into Gaul for the defence of the west, Constantine was entering upon his nineteenth year. Dioclesian kept him near his person as a hostage to assure himself of the fidelity of his father, and caused him to be treated with great distinction. He took him with him into Egypt, in the war against Achilles, where young Constantine gained the affection of the troops by his intrepidity and good conduct. His rising glory drew upon him every eye. 'At his return from Egypt,' says our author, 'the people ran out to meet him; every thing announced a prince born for the empire. He marched at the right hand of Dioclesian. A noble haughtiness, and an air of strength and vigour, excited at the first glance a sentiment of fear. But this warlike aspect was softened by an agreeable serenity, spread over his features. He had a great and generous heart, full of courage, and a love of justice, which moderated his natural ambition. His temper was quick and ardent, without being precipitate; penetrating without mistrust, and without jealousy; prudent, and at the same time ready in determining. In short, to finish here his portrait, his visage was broad, and of a fresh colour, with but little hair and beard, his eyes large, his looks piercing but conciliating, his neck rather thick, and his nose aquiline, his constitution delicate, and rather unhealthy, but which he contrived to save by moderation in his pleasures.'

'He was chaste in his manners, and his youth was free from the follies incident to that age. He married young, and the birth of Minervina, his first wife, is as unknown as that of Helena his mother. The issue of it was a prince, named Crispus, eminent for his good qualities.'

Historians are not agreed with respect to Constantine's knowledge and taste for letters; some allow him only a slight tincture, and others represent him as thoroughly versed in them. After the expedition into Egypt, he attended Galerius in several wars, who grew jealous of his singular valour, and resolved to ruin him: under the pretence of procuring him glory, he exposed him to the greatest perils. Constantius had several times demanded the return of his son, without success; but at last, being upon the point of going into Britain to

to make war against the Picts, he spoke in a firmer tone; and Galerius at length consented to the departure of Constantine. This prince flying with the utmost expedition, took care to have all the post-horses that he left on his route to be hamstringed, a precaution which he found necessary, Galerius having given orders that he should be pursued and brought back. He arrived at the port of Boulogne, just as his father was ready to set sail for Britain, whither he accompanied him, saw him die, after conquering the Picts, and was declared emperor in his stead, July 25, 306. Galerius refusing to give him any other title than that of Cæsar, he contented himself with it, but still exercised an unlimited authority over the provinces subject to his command, namely, Gaul, Britain, and Spain.

Constantine soon after married the daughter of Maximilian, Flavia Maximiana Fausta, having buried his first wife Minervina, before the death of his father Constantius. He published an edict for restoring tranquillity to the Christians in the provinces of his department; and not long after was obliged to declare war against the Franks, whom he defeated, and took two of their chiefs, or kings, prisoners: his conduct on this occasion was such as history must certainly condemn; for, instead of treating them with humanity, he exposed them in the amphitheatre to be torn by wild beasts, in order to strike a greater terror into the rest of the nation. But the Romans were remarkably cruel to their conquered enemies, as we might prove by the examples of Perseus, Hannibal, Mithridates, Antiochus, &c. &c. whom they persecuted with the most implacable resentment.


Our author then proceeds to give a summary account of the public transactions to the death of Galerius, which happened in 311. The empire was then in the hands of four chiefs, Maximin had the east; Licinius, Illyricum, Dalmatia, and all Greece; Maxentius, Italy and Africa; and Constantine his former partition. Maxentius behaved less like an emperor than a tyrant; though a coward, he was vain and presumptuous; he was, moreover, slothful and indolent, and so deformed of body and mind, as to be odious to his own people. Confiding in the number of his troops, he had a design of invading the portion belonging to Constantine, and this brought on a war, which deserves a more particular notice, on account of its connection with the establishment of the Christian religion.

Constantine, secretly solicited by the inhabitants of Rome, meditated the delivery of that city from the oppression under which it groaned. Never had the West set on foot such numerous armies. Maxentius assembled 170,000 foot, and

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18,000

18,000 horse. Constantine had an army of 90,000 foot, and 8000 horse. Finding his forces so much inferior to those of Maxentius, and apprehending that he stood in need of extraordinary assistance from heaven, he began seriously to consider with himself what deity he should implore as his guardian and protector. He had inherited from his father some love and esteem for the Christians, but had not yet shewn any inclination to embrace a religion, which he both honoured and esteemed. He revolved in his mind the fallacious answers given by the oracles to other princes, and the success that had attended his father Constantius in all his wars, who acknowledged only one Supreme Being. Upon these considerations, he resolved to have recourse to the God of his father, and adhere to him alone: he beseeched him with ardour to enlighten his mind, and to aid him with his succour.

One day, as he was marching at the head of his troops, penetrated with these sentiments, a little after the hour of noon, the weather being calm and serene, as he often lifted up his eyes towards heaven, he perceived above the sun, towards the east, a bright cross, round which were traced in luminous characters these three Latin words, *in hoc vince*, by this conquer. This prodigy struck the eyes and the minds of the whole army. The emperor was in great pain about the meaning of this wonderful sight, till the following night, when our Saviour appearing to him with the same sign that he had seen in the heavens, commanded him to cause such another to be framed, and to make use of it as an ensign in battle, which would render him victorious. The next morning Constantine imparted his vision, or dream, to his confidants, and sending for the ablest artificers, ordered them to frame a cross of gold and precious stones, according to his directions. Eusebius, who assures us that he had seen it several times, describes it thus: it was a long staff plated with gold, having a traverse in the form of a cross; from the top of this staff rose a crown of gold enriched with precious stones, inclosing the monogram of  Christ, which the emperor chose also from that time to bear engraved on his helmet. From the traverse hung a square piece of purple stuff, covered with an embroidery of gold and precious stones. Below the crown, but over the colours, was the bust of the emperor and his children, represented in gold. These images were either placed upon the traverse of the cross, or embroidered upon the upper part of the colours themselves, for Eusebius does not clearly determine their position. The cypher, containing the two first letters of Christ's name, X P, was probably shewn to Constantine

Constantine with the cross; and he caused it to be carried before him in all his wars as an ensign of victory. He likewise ordered several other crosses to be made in the same manner, and to be constantly carried at the head of his armies; it was afterwards the principal standard of his successors, and called *Labarum*, or *Laborum*. Some think this name was given it to signify, that, by its assistance, the toils and labours of the soldiers were to be ended; and others, that the emperor meant by the cross which he had received, he should put an end to the labours and persecutions of the church.

We have given this account of the famous *Labarum* at full length, as it has been an event of importance in itself, and a subject of great debate among the learned. Our author examines the matter with great candour and impartiality, frankly owning, that the Christian religion does not depend upon the truth of this miracle. He does not charge those who dispute the reality of the fact, as some zealots do, with temerity and infidelity, but relates, in a few words, what has been said to destroy or to authenticate the reality of this event.

Among the ancient authors, some do not make mention of this apparition of the cross: the panegyrist particularly are silent; Porphyrius Optatianus, a cotemporary poet, takes no notice of it; Eusebius himself does not mention it in his ecclesiastical history; nor is it related by St. Gregory of Nazianzen, in his writings against Julian, where it would naturally have had a place. Eusebius, indeed, mentions it in his life of Constantine, and assures us he received it from the emperor's own mouth, who solemnly confirmed the truth of it by his oath. But does not this very oath render the thing suspicious? What occasion was there for an oath to prove a fact, of which there must have been so many witnesses, since Eusebius pretends it had been seen by his whole army? Lactantius, who lived at Constantine's court, speaks of this apparition of the cross, only as of a dream; in which he is followed by Sozomenus. Another objection is started from the uncertainty of the place where it passed; some stand up for Besançon, others for Sintzic on the Rhine; others for Numagen on the Moselle; and others, in fine, pretend, that it happened at the gates of Rome. Hence it is, that some modern writers reject the account as a pious stratagem of Constantine, contrived on purpose to animate his army. The learned Fabricius is of opinion, that Constantine did actually see a cross in the heavens, but that it was a natural phenomenon, which may be seen in the circle about the sun, and some of which kind have been frequently observed, when there has been a seeming appearance of two suns.

Against all these objections, those who defend the reality of this miracle, think, that the authority of Eusebius ought to preponderate. Can it be believed, that this writer would have offended the imperial majesty by a criminal imposture, which had it been contradicted by only one among such a number of eye-witnesses, would have exposed him to the indignation of the whole empire? As for Constantine's oath, it is strange that what is looked upon as proof of truth in the mouths of common men, should be construed as an argument of falsehood in that of so great a prince. Lactantius, not writing a history, destroys nothing by his silence, and he only speaks of the command that Constantine received in a dream the night before the battle with Maxentius, to cause the monogram of Christ to be engraved upon the bucklers of his army. The account of Sozomenus, who lived in the fifth century, only proves that this miracle was contradicted at that time; and when he quotes the oath of Constantine from Eusebius, he does not testify any mark of distrust. The silence of the panegyrists is of very little weight, for they were all idolaters, who would not relate any thing in favour of Christianity. Optatianus was also, according to all appearance, a pagan; and Eusebius, in his ecclesiastical history, has only skimmed over this war, having reserved the detail of it for the life of Constantine. As for St. Gregory, he is speaking only of the prodigies which hindered the Jews from rebuilding the temple of Jerusalem, and he had no occasion to depart from his subject for the sake of quoting examples of a similar kind. The uncertainty of the place is the weakest objection of all, since there are in history an infinite number of facts, the truth of which is not less acknowledged, though neither the place, nor sometimes even the time when they happened are known.

Constantine being determined after this miraculous vision, to adore that God alone who had appeared to him, applied to the most holy and most enlightened ministers, in order to be instructed by them in the mysteries of their religion, which he embraced, and his example was followed by the Imperial family. This was the triumph of the Christian religion, after it had been constantly proscribed and persecuted for almost three centuries, and undergone every trial necessary to ascertain its divine original. 'When Christianity, says our author, had no farther need of persecutions to evince its divine original, the persecutors became Christians; the emperors submitted to the yoke of the gospel; and the miraculous conversion of Constantine may be said to have caused the cessation of a greater miracle in the world.'

In the beginning of the year 312, Constantine passed the Alps, made himself master of several cities, and nothing retarding his progress he arrived within sight of Rome, and encamped over against Ponte Molle, then called Pons Milvius, a stone bridge of eight arches over the Tiber, about two miles from Rome. Maxentius, through timidity, kept himself for some time within the walls, but encouraged at length by an answer, upon consulting the Sibylline books, he marched out to meet his enemy. The battle was fought with great obstinacy on both sides, till Maxentius's cavalry being broken, the tyrant fled, and was drowned in crossing the Tiber. The success of this day occasioned all the gates of the city to be opened to the conqueror: he entered by the triumphal gate, mounted on a car, and went directly to mount Palatine, where he chose his residence. The public festivals and rejoicings lasted seven days, during which all possible honours and demonstrations of respect were paid him. But the most considerable monument erected in honour of him was the triumphal arch, which still bears his name, and is to be seen at the foot of mount Palatine, near the amphitheatre of Vespasian. It was built chiefly with the ruins of ancient works, particularly of the arch of Trajan. Connoisseurs observe, from the comparison between the figures taken from the ancient monuments, and those which were of the workmanship of that age, that the taste for the arts must have been already greatly degenerated.

The public tranquillity being thus restored, this great prince applied himself to the affairs of government, of which our author gives a very satisfactory detail. It would be contrary to our plan to follow him throughout, only we shall make a few strictures with regard to his new laws, an article we think most worthy our notice. As so memorable a revolution might be expected to produce a great number of informers, a race of men whom he detested, as feeding on the misfortunes of their fellow-citizens, he enacted two laws, by which he declared all informers, and such as attempted to disturb the tranquillity of private persons with unjust facts, guilty of death. He restored the senate to its former lustre, filling it with persons of the greatest merit. Ascribing all his successes to the influence of the salutary sign of the cross, he caused a statue to be erected to himself, holding a cross in the right hand, with an inscription importing that by that sign he had delivered the city from a tyrannical yoke. About the month of November 312, an edict was issued in his name, putting a stop to the great persecution, which had been begun by Dioclesian. Being acquainted with the character of the Christian religion, so

to perceive that it abhorred blood and violence, he acknowledged no other instruments of propagating it than instruction and soft persuasion : full of this idea, he was cautious of irritating the minds of his people by rigorous edicts. Rome was the centre of idolatry ; before he proceeded to shut up the temples, he wished to see them deserted. Punishments would have produced obstinacy, and an abhorrence of Christianity ; Constantine had the art of inspiring the love of it. His example, his favour, his benignity, even made more Christians, than torments had made apostates, under the persecuting princes. Full of zeal for the majesty of sacred worship, he heightened its splendor by erecting and adorning several churches, among others those of St. Peter in the Vatican, St. Paul, St. Lawrence, St. Agnes, &c. which he endowed with lands and revenues.

‘ Whilst he was employed in advancing the interest and dignity of the church, he did not lose sight of the civil administration. He enacted several wise laws, which have been preserved in the Theodosian and Justinian codes, and must do honour to his memory ; among others, that to prevent judges from proceeding too hastily to condemn the accused before a full and thorough conviction ; that, to protect minors from the dishonesty of their guardians ; that, declaring all persons who were notorious for their crimes, incapable of holding any employment ; that, declaring that no prescription could lie against liberty ; that, to prevent delays, frauds, and chicanery both in the judges, and those who had their suits depending, and to limit their duration to a short term ; that which grants a liberty of appeal from all the tribunals, except that of the præfects of the prætorium, who are properly the representatives of the prince in the administration of justice ; besides several other regulations, which shew his inclination to favour the rights of liberty, without violating those of justice. Some of his laws contain fine lessons of morality ; in one of them he says, “ we are of opinion that more regard ought to be paid to equity and natural justice, than to positive and rigorous right.” in another he says “ the interest of our subjects is dearer to us than that of our treasury,” in consequence of which he prohibited the custom of imprisoning those were indebted to it, or inflicting any corporal punishment upon them : “ Imprisonment, he said, is intended only for criminals, or officers of the revenue who exceed their authority.”

After describing the embellishments and repairs which this great emperor made in the city of Rome, and enumerating the several acts of his munificence, the learned Mr. le Beau enters upon a discussion of a very nice chronological point, that of the

the indictions, which owe their first establishment to this prince in 312. The indictions are a cycle or revolution of fifteen years, made use of in reckoning time, the custom of which is still retained by the court of Rome. The first year of this cycle is called the first indiction, and so on to the fifteenth, after which a new cycle begins. We must distinguish three kinds of indictions, that of the Cæsars, stiled also Constantian, from the name of its institutor; it commenced on the 24th of September, and was for a long time adopted in France and Germany; that of Constantinople which commenced with the Grecian year on the 1st of September, and was afterwards the most universally used: lastly that of the popes, who at first followed the computation of the emperors; but after Charlemagne they formed a new indiction, which they commenced at first on the 25th of December; afterwards on the 1st of January, this last method still subsists at this day; thus the epoch of the pontifical indiction goes back as far as the 1st of January; in the year 313. The reasons of this institution are dubious and obscure. In the Roman laws the word *indictio* signifies *assessment of taxes*, or a *declaration of the sum to be paid by each town or province*. It is therefore highly probable that this term has a reference to some taxation. But what was this tax, why this circle of fifteen years? There is the doubt which the learned are at a loss to solve. Baronius conjectures, that Constantine limited military employments to fifteen years, and that at the expiration of that term, proclamation was made for raising an extraordinary tax for the payment of the soldiers discharged from service. Petavius thinks this opinion of Baronius more probable than any thing that has been said by others on the same subject. The motive that determined Constantine to fix the commencement of the indiction on the 24th of September, is also uncertain. Some moderns suppose the 24th of September to have been the day on which Maxentius was defeated, and that Constantine thought proper to connect it with the origin of the indiction, as a remarkable epoch. But it is proved, by a very authentic calendar, that the defeat of Maxentius did not happen till the 28th of October. Our learned author hazards a conjecture of his own upon so intricate a subject, viz. that Constantine being desirous of distinguishing his victory by a new epoch, removed it back to the autumnal equinox, which at that time fell on the 24th of September. There is not one of the cardinal points of the solar year, that has not served to fix the beginning of years among different people. It is natural therefore to believe, that of the four principal points of the solar circle, Constantine preferred that which approached nearest the event, from which
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he took occasion to establish a new cycle. We must own that the conjecture is very ingenious, and founded in great probability.—The limits of our periodical examination will not permit us to attend the author any farther at present in the life and reign of Constantine the Great; we shall therefore reserve our farther remarks for another Review, and only observe by the way, that the translation of this excellent work appears to us to have been done with great fidelity, and to be as little exceptionable as most translations with regard to propriety and purity of language.

II. *Observations on the prevailing Diseases in Great Britain: together with a Review of the History of those of former Periods, and in other Countries.* By John Millar, M. D. 4to. Pr. 12s. Cadell.

AT entering on the disagreeable task before us, we cannot help making one remark on the title of this production: the author affects to present us with observations on the prevailing diseases in Great Britain, while in fact he has not mentioned one disease which is more prevalent in Britain than in other countries. Inflammatory fevers are much rarer in Britain than in the more northern climates; and putrid fevers infinitely less frequent than in the southern. The dysentery has never been reckoned a prevailing disease in Great Britain; and the puerperal fever is not a local disease in any country whatever. This circumstance of a misnomer deserves the more to be remarked, as it not only affords a strong indication of the genuine design of this performance, but also a conjecture which will afterwards be more fully confirmed, that the author is not so much indebted for his observations to his own experience as to the writings of others, so far as his information extended, or he could interpret their sense. From whence may be inferred, what will likewise appear in the sequel, that not one original observation occurs in this whole production, which, were it divested of all its superfluous appendages, might be reduced to a size somewhat smaller than that of a six-penny pamphlet. Never have we perused any work to which the following passage from an ingenious author may be so properly applied as to that before us.

‘Elegance is difficult to attain; and, without great taste, very dangerous to attempt. What we principally require in medical writings, is the utmost degree of perspicuity, precision, simplicity, and method. A flowery and highly laboured language in these subjects is entirely out of its place, and creates
a very

a very just suspicion, that an author is rather writing from his imagination, than copying from nature. We have many bulky volumes in medicine, which would be reduced to a very narrow compass, were they stripped of all their useless prefaces, apologies, quotations, and other tawdry ornaments, and confined to the few facts they contain, and to close inductive reasoning*.' We have every thing here but the apologies.

This work is divided into three parts; of which the first treats of inflammatory diseases, the second of putrid fevers, and the last of diseases which partake both of a putrid and inflammatory nature. As the first of these articles is only a superfluous repetition of the practice of almost every author who has wrote on the subject, we shall pass over it. But before we proceed to the second part it will be necessary to premise a few observations which will unravel the principles on which it is founded; and, by tracing them to their genuine source, discover with what propriety Dr. Millar can arrogate to himself the invention either of the opinions or practice exhibited in this production.

It is many years since physical writers began to explode the multiplicity of distinctions with which the history of fevers had long been extremely incumbered. The judicious Dr. Friend in particular, who favoured the world with an excellent commentary on the epidemics of Hippocrates, which were formerly regarded as fevers of a very different and anomalous nature, declared, that in his opinion they were not dissimilar, but had been the fevers of all former ages, and would for ever remain the epidemic diseases of future times. This observation he evinced more clearly from a comparison of the fevers delineated by Sydenham with those of Hippocrates and each other, from which it appears, that, notwithstanding the great diversity between the climates of England and Thasos, there is scarce the smallest difference to be perceived among the fevers of the two countries; and that all the fevers described by Sydenham as dissimilar, the petechial perhaps excepted, differed not so much in kind as in degree. This doctrine is still farther ascertained by Dr. Lind, at Portsmouth, who, in his Essay on the Diseases incident to Europeans in hot Climates, has shewn that the remitting fever is the most predominant and universal disease over the world, and the grand epidemic in every country: Tissot, likewise, is so explicit on this subject as to affirm, that all the primary fevers may be reduced to

* Observations on the Duties and Offices of a Physician.

four classes, namely, the inflammatory, putrid, intermittent, and such as are compounded of those: and if we include the putrid and intermittent in one class, as all fevers which are cured by the bark are supposed to proceed from a septic cause, we shall reduce the catalogue of fevers into three divisions, the inflammatory, putrid, and those which are compounded of both. After such an explicit declaration of the above-mentioned physicians, not to produce Cleghorn and others, in regard to the division of fevers, what reader can peruse the following passage in this author without indignation and contempt.

'In my early practice I endeavoured, with care and attention, to investigate the symptoms by which the various species of fevers were to be distinguished, and attributed my want of success to a defect of penetration; but having had many opportunities, in a very extensive practice, of observing their different appearances, and finding a strong resemblance in all of them, I was at length persuaded, that many unnecessary and perplexing divisions had been assumed, which are not founded in nature, but contrived to decorate or support a favourite hypothesis. After the strictest enquiry, I could only observe three kinds of fevers; one, of the putrid class, attended with remission and intermissions; another, which is the concomitant of inflammation; and a third, in which the symptoms of inflammation and putrefaction are combined. But this being matter of fact, and not of opinion, I did not suppose that either the experience by which I had been convinced, or any arguments which might be advanced, could gain credit to an assertion so opposite to prejudices, established, almost without contradiction, from the age of Galen to the present time. I was therefore resolved, by searching the records of antiquity, to endeavour to trace these errors to their source.'

It was easy, indeed, to discover from the records of antiquity, and to pretend to ascertain by experience, what had already been discovered and ascertained by the repeated observation of others: and it is no less easy, though flagrantly false and ridiculous, to insinuate an almost total inattention of physicians to this doctrine, which is attempted, with unparalleled effrontery, in the subsequent paragraph.

'But though a most intricate division of diseases hath hitherto obstructed the progress of medicine, yet the similarity, which universally obtains, hath not altogether escaped the observation of several learned and judicious physicians, whose concurring testimony may be deemed a sufficient proof of any fact,

fact, however opposite to theories and speculative opinions, unwarily adopted without an accurate historical examination.'

But, to crown the absurdity of this author's pretensions, we are afterwards presented with the testimony of those very writers who have asserted the similarity of fevers, which, unfortunately for him, it was impossible entirely to conceal. As a farther specimen of this great inventive genius, we shall produce another of his discoveries, in which, however, he has been no less forestalled than in the former.

An opinion hath prevailed, that inflammatory fevers are extremely frequent, not only in this country, but all over the world. The practice of physic hath been greatly influenced by this supposition, and it hath become an almost universal rule to bleed and use other evacuations, in the beginning of all acute disorders. This opinion I had also adopted; and on it my early practice was chiefly founded. Captivated with the beauty and ingenuity of Boerhaave's system, which I had been early taught, and in which I implicitly believed, I never doubted of its being consistent with truth, and founded on the most accurate and faithful observations. By that system I modelled my practice, and formed the most sanguine expectations of success, by following precepts founded on a theory so plausible and engaging. The event, however, disappointed my hopes; experience led me to doubt, and afterwards to reject the doctrine of obstruction and inflammation: and I am now firmly convinced from the result of a careful attention to diseases, during the course of an extensive practice, that inflammatory disorders are extremely rare, and that there are very few fevers, in this country, in which the antiphlogistic method of cure can be used with safety. Such cases, however, do sometimes happen, and the seldomer they occur, the more necessary it becomes that they should be accurately described, since a mistake in the beginning of these acute disorders can seldom be retrieved, and often proves fatal.'

In the next chapter, this extraordinary author appears, likewise, to claim the merit of a practice introduced above an hundred years ago, and is the method of curing fevers by the use of the Peruvian bark. It is unnecessary to inform our medical readers, that ever since the first importation of that invaluable medicine into Europe, it has been the great resource in the cure of all diseases of a putrid, remitting, and intermitting kind; and its encomiums are celebrated by all physicians. Among those who have carried the use of it to the greatest height, and are also the most lavish in its praises, are the famous

mous Sydenham and Dr. Morton; the evidence of both which physicians, however, in favour of the exhibition of the bark in acute diseases, strong and explicit as it is, though limited, the author of this production has most unwarrantably exaggerated, in notorious contradiction to their own express declaration. 'The judicious Dr. Sydenham, says he, was so much convinced of its superiority to every other medicine, that after it had been proscribed by unworthy misrepresentations, he again introduced it, and, after further experience of its efficacy, became more sanguine in its recommendations of it; and in his later practice, not only used it successfully in all fevers, which were not accompanied with inflammation, but also in many other diseases.' So far is it from being true, that Sydenham used the bark successfully in all fevers, which were not accompanied with inflammation, that we challenge this author to produce one instance where that great physician gives the smallest encouragement for administering the bark in any continual fever, except such as had originally been of the intermitting kind, and which he clearly describes, not as true continual fevers, but remittent, and only approaching to a continued form by a prolongation of the paroxysms. For a proof of which, we refer our readers to his answer to Dr. Brady concerning the epidemic diseases from the year 1675 to 1680.

This author misrepresents the practice of Dr. Morton no less than that of Sydenham. 'Dr. Morton, as he informs us, a physician of sound judgment and extensive practice, fully convinced of the advantages which would accrue to mankind, from the extensive application of this powerful remedy, expresses his gratitude to God for so valuable a discovery, and endeavoured to place its merit in a just point of view. He not only adduces a number of examples, which afford the most convincing testimony of its great efficacy, but also endeavoured to trace to their source the false opinions which had been circulated concerning it. He collected all the arguments advanced on both sides of the question, and clearly demonstrated the errors of those writers by whom it was rejected. He not only used it successfully in remitting, intermitting, and continual fevers, but prescribed it in many other cases which would, by the generality of physicians, be reckoned of a very opposite nature, and treated in a very different manner.'

Whoever will peruse the cases related by Dr. Morton, will find that he never gave the bark but during the remission of fevers; in testimony of which we shall here produce his own direct authority.

‘ Quo-

* Quocircà, missa hac methodo rationali curandì febrem *Συψηχῆν*, quippe longa ac incerta, totus me demum accingam ad modum exhibendi corticis, in *Συψηχῆν* tam spuria quam legitima describendum, unde earum causa, venenatum scilicet fermentum, modo magis compendiario tuto cito subigitur & deletur. Quid opus autem multa verborum ambage, ubi natura potius quam arte res agenda sit? Siquidem *antidotus* quocunque modo exhibita (modo exhibeatur) venenum delet. Fomite autem subtrac̃to flamma sponte extinguitur, atque ubi natura a venenato fermento non amplius laceffitur, lubens quiescit. Ut totam rem paucis absolvam, *simplex* hujusce febris natura nihil præter *antidotum* forma ægrotanti gratissima exhibendum exigit; idque partitis vicibus, & durante remissione, ut spirituum regimini magis subiecta vires suos feliciter exerceat. Indeque, quotiescunque ad ægrum advocor, simplici *Συψηχῆν* laborantem; ubi nullum insolitum symptoma, aut gradum symptomatis solito vehementiorem deprehendo, si exacerbationes & remissiones statis ac certis periodis se invicem excipiant absque pomposo quocunque apparatu præcedenti, prima scilicet remissione opportuna, illico *cortic. Peru. elæ.* in *subtilissimum alcohol. reduct.* ʒj. ʒß. ʒj. ʒß. pro ætat. forma *bol.*, *haustus*, *pilul.* vel *elektuarii* (prout æger ipse maluerit) exhibendum jubeo, repetendumque tertia vel quarta quaque hora extra paroxysmum, dum opus fuerit. Atque, ut veram dicam, vix aut ne vix unquam memini simplicem *Συψηχῆν* post ʒj. antidoti exhibitam, superstitem fuisse.

‘ Sin adventus meus differatur donec *febris* hæc in augmento suo adeò provehatur, in continuam tam vergat, & paroxysmi ferè aboliti fuerint, aut saltem periodos suas ac statas ob *cephalalgram lassitudinem ulcerosam*, aut symptomata aliquod aliud solito vehementius subortum penè amiserit; post *clysteris* (modo indicetur) rejectionem, sanguinis ʒvj. viij. x. pro ætate, & symptomatum exigentiâ in ipsa exacerbatione illiç e brachio detrahendas jubeo, atque deinde *bolum theriacalem* cum hausti *jalapii cordialis* exhibendum, qui ad libitum repetatur, ad spiritum elasticitatem resuscitandam. Et *vesicatorium* unum vel alterum, in eundem finem ad *nuchum* vel *carpos* internos applicandum prescribo: unde, uti *vigiliarum*, *dolorum*, cæterorumque symptomatum diminutionem ferè semper subsequutam esse memini, ita insuper inducias remissionum magis certas ac protensas observavi; qua occasione data, antidotum incunctanter exhibeo, atque ejus repetitionem, durantibus remissionibus, jugiter renovandam, cum felici successu & optato eventu impetro. Quid? quod spatium bidui, scilicet quamprimum *coriacis* ʒvj. vel ʒj. æger devoraverit, *ἀντισηχῆν* fere semper invenit.

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ni? *Morton. Method. exhibend. Cortic. in Curatione Feb. continentis*, p. 131, 132.

We shall only produce one other passage from Dr. Morton, in the conclusion of which he expressly declares himself to the same purpose.

‘ Verum, si singulas historias recenserem *Συνοχίαν* non tantum legitimarum, verum etiam spuriarum, quas nuperrimè spatio scil. unius mensis, hoc pacto felicissime sanavi, in senili vel infantili ætate, atque in ipso puerperio, nimius essem. Fateor equidem uti spirituum elasticitas a veneno ita opprimitur, ut vires *antidoti* regi et in actum deduci inde non possint, & *Συνοχίς*, in *Συνοχόν*, malignam degeneret, me haud rarè fortem cæterorum medicorum participasse, & restitutionem elasticitatis spirituum enecatorum fere & sphacelatorum, methodo quacunque, sæpe incertò, sæpe incassum fereasse. Palam autem affirmo me multo solures hujusmodi ægrotantes, *deliriiis, subsultibus tendinum*, cæterisque id genus symptomatis malignis obsessos, ab orci faucibus arte liberaffe, ubi antidoti usus curationem auspicabatur; quam cum ab initio, alia quacunque methodo uteret; modo cum accersitus primò essem, umbra aliqua remissionum & exacerbationum superesset.’ *Morton de Protæi formi Febris continentis genio*, p. 152, 153.

The quotations which we have here adduced, from Sydenham and Morton, are sufficient to shew how much their practice is misrepresented by this author, who has not only egregiously mistaken their sense, but also falsely applied the general encomiums on the efficacy of the bark, to be found in these authors, to its particular utility in continual fevers; than which nothing is more contrary to their own express declaration, and the experience of all other physicians.

The only genuine authority produced by this author, for the successful exhibition of the bark in the exacerbation of remitting fevers, is taken from the inaugural Dissertation of Dr. James Lind, of Edinburgh, on whose evidence, adopted without any limitation in regard to the nature of the fever, and the heat of the climate, as is usual with Dr. Millar, we have the strongest reason to think he has entirely founded his practice. But whoever examines the history of the fever described by the above-named gentleman, will find, that it was of an highly putrid kind, as, indeed, it is denominated by Dr. Lind himself; and that, considering such a state of the disease, and the extraordinary heat of the climate of Bengal, it is reasonable to suppose that a more early exhibition of the bark would be absolutely necessary, than would be expedient, or even justifiable, in other circumstances. No general rule of practice,

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however, in fevers, can justly be established upon instances taken from particular climates: for it is well known, that in the West-Indies, though the degrees of heat are pretty nearly the same as in Bengal, there is sometimes an absolute necessity of bleeding in the beginning of remitting fevers; which practice might prove deleterious in the place last mentioned, on account of the additional causes of malignity, from the putrid exhalations of the marshes. Hence, therefore, in Britain, and other temperate climates, where the causes of putrescency exist in a lesser degree, the use of the lancet will frequently be found necessary, though that operation ought always to be cautiously adopted in remitting fevers, and never without a due regard to the strength of the patient, and the violence of the symptoms. From these considerations it might have been expected that Dr. Millar would not have entirely omitted occasionally to recommend an evacuation, the neglect of which is sometimes as pernicious as the improper use of it. But this, indeed, is the less surprising, as, through the whole of this work, from a mistaken idea of the identity rather than similarity of fevers, he has confounded different fevers together, and consequently the method of practice. For mistakes of judgment, however, he might be entitled to some degree of lenity; but want of candor we cannot so easily overlook; and therefore we leave it to Dr. Millar's option, to which of the two we shall impute his adducing the evidence of other authors, in support of a doctrine which they never meant: as, for instance, with sir John Pringle's account of the remitting fever, he joins Dr. Donald Monro's account of the petechial: from whence it would appear, if, according to this author, these fevers are exactly the same, that the other two learned gentlemen must have known nothing of the matter, as they endeavour to describe them of a different species. But shall we, against Dr. Millar, dispute the perfect similarity of these fevers; or admit, in his favour, the double mistake, namely, that sir John Pringle, in attempting to describe the remitting fever, has stumbled upon the petechial; and that Dr. Monro, on the other hand, instead of the petechial, which he intended to delineate, has favoured us with a most accurate history of the remitting fever?

Having said thus much of the authorities on which the practice of giving the bark in continual fevers, and the exacerbations of the remitting, is unjustly endeavoured to be established, let us next examine how far it can be supported by this author's own experience. For this purpose, we shall, in our next Review, take a short view of the cases which he

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has related of the remitting fever, and of his observations upon them.

[*To be continued.*]

III. *Miscellanies*; by John Armstrong, M. D. In Two Vols. 8vo. Pr. 6s. Cadell.

THIS collection is made by the doctor himself, and printed under his own inspection. This task, he tells us, he has long avoided, and ' would hardly have submitted to it now, but for the sake of preventing his works from being some time hereafter exposed in a ragged mangled condition, and loaded with more faults than they originally had : while it might be impossible for him, by the change, perhaps, of one letter, to recover a whole period from the most contemptible nonsense.' The publication contains most of the doctor's pieces formerly offered to the public, and several others which he informs us have lain by him for many years. He has lost and destroyed, he tells us, what would probably enough, have been better received by the great majority of readers than any thing he has published.—If he could have prevailed upon himself to have destroyed many things printed in these volumes, the best judges (for whom only the doctor publishes) would, we are persuaded, have honoured him with stronger marks of their approbation. Their commendation, however, he highly deserves, for not inserting into this collection a poem, which, though extremely censurable, contributed to his fame as a writer. The doctor seems very unreasonably apprehensive of his receiving disgust from the unmeaning praises of the public. His apprehensions upon this head, are, we imagine, out of all proportion to the grounds upon which he builds them. We dare venture to assure him, that though he had taken less pains to prevent them, the praises of the public upon this occasion, would have furnished a very moderate exercise for his philosophy.

' The Contents of the First Volume.

' The Art of preserving Health. In Four Books.

' Of Benevolence : An Epistle.

' Of Taste : An Epistle to a young Critic.

' Imitations of Shakespear and Spenser.

' The Universal Almanac.'

The doctor's Winter-Piece, in imitation of Shakespear, was, he tells us, one of his first attempts in poetry, made when he was very young. It was just finished when Mr. Thomson's celebrated

celebrated poem upon Winter appeared. Mr. Thomson procured a copy, which he showed to his poetical friends, Mr. Mallet, Mr. Aaron Hill, and Dr. Young, who, it seems, did great honour to it. Mr. Mallet desired, and obtained the author's leave to print it, but altered his mind, so that this little piece has continued until now unpublished. After this account of it our readers will no doubt be curious to see it.

‘ Now Summer with her wanton court is gone
To revel on the south side of the world,
And flaunt and frolic out the live-long day.
While Winter rising pale from northern seas
Shakes from his hoary locks the drizzling rheum.
A blast so shrewd makes the tall-bodied pines
Unfinew'd bend, and heavy-paced bears
Sends growling to their savage tenements.

‘ Now blows the furlly north, and chills throughout
The stiffening regions ; while, by stronger charms
Than Circe e'er or fell Medea brew'd,
Each brook that wont to prattle to its banks
Lies all bestill'd and wedg'd betwixt its banks,
Nor moves the wither'd reeds : and the rash flood
That from the mountains held its headstrong course,
Buried in livid sheets of vaulting ice,
Seen thro' the shameful breaches, idly creeps
To pay a scanty tribute to the ocean.
What wonder ? when the floating wilderness
That scorns our miles, and calls Geography
A shallow pryer ; from whose unsteady mirror
The high hung pole surveys his dancing locks ;
When this still-raving deep lies mute and dead,
Nor heaves its swelling bosom to the winds.
The surges, baited by the fierce north-east
Tossing with fretful spleen their angry heads
To roar and rush together,
Even in the foam of all their madness struck
To monumental ice, stand all astride
The rocks they washed so late. Such execution,
So stern, so sudden, wrought the grisly aspect
Of terrible Medusa, ere young Perseus
With his keen sabre cropt her horrid head,
And laid her serpents rowling on the dust ;
When wandering thro' the woods she frown'd to stone
Their savage tenants : just as the foaming lion
Sprung furious on his prey, her speedier power
Outrun his haste ; no time to languish in,

But fix'd in that fierce attitude he stands
 Like rage in marble.—Now portly Argosies
 Lie wedg'd 'twixt Neptune's ribs. The bridg'd abyss
 Has chang'd our ships to horses; the swift bark
 Yields to the heavy waggon and the cart,
 That now from isle to isle maintain the trade;
 And where the surface-haunting dolphin led
 Her sportive young, is now an area fit
 For the wild school-boy's pastime.

• Meantime the evening skies, crufted with ice,
 Shifting from red to black their weighty skirts,
 Hang mournful o'er the hills; and stealing night
 Rides the bleak puffing winds, that seem to spit
 Their foam sparfe thro' the welkin, which is nothing
 If not beheld. Anon the burden'd heaven
 Shakes from its ample sieve the boulded snow;
 That fluttering down besprinkles the sad trees
 In mockery of leaves; piles up the hills
 To monstrous altitude, and choaks to the lips
 The deep impervious vales that yawn as low
 As to the centre, Nature's vasty breaches.
 While all the pride of men and mortal things
 Lies whelm'd in heaven's white ruins.—

• The shivering clown digs his obstructed way
 Thro' the snow-barricadoed cottage door;
 And muffled in his home-spun plaid encounters
 With livid cheeks and rheum distilling nose
 The morning's sharp and scourging breath; to count
 His starving flock whose number's all too short
 To make the goodly sum of yester-night:
 Part deep ingurgitated, part yet struggling
 With their last pantings melt themselves a grave
 In winter's bosom; which yields not to the touch
 Of the pale languid crescent of this world,
 That now with lean and churlish husbandry
 Yields heartlessly the remnants of his prime;
 And like most spendthrifts starves his latter days
 For former rankness. He with bleary eye
 Blazons his own disgrace; the harness'd waste
 Rebellious to his blunt defeated shafts;
 And idly strikes the chalky mountains tops
 That rise to kiss the welkin's ruddy lips;
 Where all the rash young bullies of the air
 Mount their quick slender penetrating wings,
 Whipping the frost-burnt villagers to the bones;

And

And growing with their motion mad and furious,
 'Till swoln to tempests they out-rage the thunder;
 Winnow the chaffy snow, and mock the skies
 Even with their own artillery retorted;
 Tear up and throw th' accumulated hills
 Into the vallies. And as rude hurricanes,
 Discharged from the wind-swoln cheeks of heaven,
 Buoy up the swilling skirts of Araby's
 Inhospitable wilds,
 And roll the dusty desert thro' the skies,
 Choaking the liberal air, and smothering
 Whole caravans at once; such havock spreads
 This war of heaven and earth, such sudden ruin
 Visits their houseless citizens, that shrink
 In the false shelter of the hills together,
 And hear the tempest howling o'er their heads
 That by and by o'erwhelms them. The very birds,
 Those few that troop'd not with the chimeing tribe
 Of amorous Summer, quit their ruffian element;
 And with domestic tameness hop and flutter
 Within the roofs of persecuting man,
 (Grown hospitable by like sense of sufferance;)
 Whether the hinds, the debt o'th the day discharg'd,
 From kiln or barn repairing, shut the door
 On surly Winter; croud the clean-swept hearth
 And chearful shining fire; and doff the time,
 The whilst the maids their twirling spindles ply,
 With musty legends and ear-pathing tales;
 Of giants, and black negromantic bards,
 Of air-built castles, feats of madcap knights,
 And every hollow fiction of romance.
 And, as their rambling humour leads them, talk
 Of prodiges, and things of dreadful utterance;
 That set them all a-gape, rouse up their hair,
 And make the idiot drops start from their eyes;
 Of church-yards belching flames at dead of night,
 Of walking statues, ghosts unaffable,
 Haunting the dark waste tower or airless dungeon;
 Then of the elves that deftly trip the green,
 Drinking the summer's moonlight from the flowers;
 And all the toys that phantasy prank up
 T' amuse her fools withal.—Thus they lash on
 The snail-pac'd Hyperborean nights, till heaven
 Hangs with a juster poize: when the murky clouds
 Roll'd up in heavy wreathes low-bellying, seem
 To kiss the ground, and all the waste of snow

Looks blue beneath 'em ; till plump'd with bloating dropsy,
 Beyond the bounds and stretch of continence,
 They burst at once ; down pours the hoarded rain,
 Washing the slippery winter from the hills,
 And floating all the vallies. The fading scene
 Melts like a lost enchantment or vain phantasm
 That can no more abuse. Nature resumes
 Her old substantial shape ; while from the waste
 Of undistinguishing calamity,
 Forests, and by their sides wide-skirted plains,
 Houses and trees arise ; and waters flow,
 That from their dark confinements bursting, spurn
 Their brittle chains ; huge sheets of loosen'd ice
 Float on their bosoms to the deep, and jarr
 And clatter as they pass ; th' o'erjutting banks,
 As long unpractic'd to so steep a view,
 Seem to look dizzy on the moving pomp.

• Now ev'ry petty brook that crawl'd along,
 Railing its pebbles, mocks the river's rage,
 Like the proud frog i' the fable. The huge Danube,
 While melting mountains rush into its tide,
 Rolls with such headstrong and unreined course,
 As it would choak the Euxine's gulphy maw,
 Bursting his chrystal cerements. The breathing time
 Of peace expir'd, that hush'd the deafning scenes
 Of clam'rous indignation, ruffian War
 Rebels, and Nature stands at odds again ;
 When the rous'd Furies of the fighting winds
 Torment the main ; that swells its angry sides,
 And churns the foam betwixt its flinty jaws ;
 While thro' the savage dungeon of the night
 The horrid thunder growls. Th' ambitious waves
 Assault the skies, and from the bursting clouds
 Drink the glib lightening ; as if the seas
 Wou'd quench the ever-burning fires of heaven.
 Strait from their slipp'ry pomp they madly plunge
 And kiss the lowest pebbles. Wretched they
 That 'midst such rude vexation of the deep
 Guide a frail vessel ! Better ice-bound still,
 Than mock'd with liberty thus be resign'd
 To the rough fortune of the froward time ;
 When Navigation all a-tiptoe stands
 On such unsteady footing. Now they mount
 On the tall billow's top, and seem to jowl
 Against the stars ; whence (dreadful eminence !)

They

They see with swimming eyes (enough to hurry round
 In endless vertigo the dizzy brain)
 A gulph that swallows vision, with wide mouth
 Steep-yawning to receive them; down they duck
 To the rugged bottom of the main, and view
 The adamantine gates of vaulted hell:
 Thence tofs'd to light again; till borne adrift
 Against some icy mountain's bulging sides
 They reel, and are no more,—Nor less by land
 Ravage the winds, that in their wayward rage
 Howl thro' the wide un hospitable glens;
 That rock the stable-planted towers, and shake
 The hoary monuments of ancient time
 Down to their flinty bases; that engage
 As they would tear the mountains from their roots;
 And brush the high heavens with their woody heads;
 Making the stout oaks bow.—But I forget
 That sprightly Ver trips on old Winter's heel:
 Cease we these notes too tragic for the time,
 Nor jar against great Nature's symphony;
 When even the blustrous elements grow tuneful,
 Or listen to the concert. Hark! how loud
 The cuckoo wakes the solitary wood!
 Soft sigh the winds as o'er the greens they stray,
 And murmuring brooks within their channels play.'

The four following stanzas were written in imitation of Spencer, at Mr. Thomson's desire, to be inserted into his *Castle of Indolence*.

' Full many a fiend did haunt this house of rest,
 And make of passive wights an easy prey.
 Here Lethargy with deadly sleep oppress'd
 Stretch'd on his back a mighty lubbard lay,
 Heaving his sides; and snored night and day.
 To stir him from his traunce it was not eath,
 And his half-open'd eyne he shut straightway:
 He led I ween the softest way to death,
 And taught withouten pain or strife to yield the breath.

' Of limbs enormous, but withal unsound,
 Soft-swoln and pale, here lay the Hydropic;
 Unwieldy man, with belly monstrous round
 For ever fed with watery supply;
 For still he drank, and yet he still was dry.
 And here a moping Mystery did sit,
 Mother of Spleen, in robes of various dye:
 She call'd herself the Hypochondriack Fit,
 And frantick seem'd to some, to others seem'd a wit.

' A lady was she whimsical and proud,
 Yet oft thro' fear her pride would crouchen low.
 She felt or fancied in her fluttering mood
 All the diseases that the Spitals know,
 And fought all physick that the shops bestow ;
 And still new leaches and new drugs would try.
 'Twas hard to hit her humour high or low,
 For sometimes she would laugh and sometimes cry,
 Sometimes would waxen wroth ; and all she knew not why.

' Fast by her side a listless virgin pin'd,
 With aching head and squeamish heart-burnings :
 Pale, bloated, cold, she seem'd to hate mankind,
 But lov'd in secret all forbidden things.
 And here the Tertian shook his chilling wings ;
 And here the Gout, half tyger half a snake,
 Rag'd with an hundred teeth, an hundred stings :
 These and a thousand furies more did shake
 Those weary realms, and kept ease-loving men awake.'

The second volume contains *The Forced Marriage*, a Tragedy ; *Sketches*, *Essays on Various Subjects*, *Sentences*, *Maxims* and *Reveries*.

We know not that there is in our own, or in any other language, a didactic poem of greater merit than ' *The Art of preserving Health*.' We have read it with delight ; and it will, we are persuaded, cover a multitude of sins. It would, but that impartiality forbids it, have induced us to have thrown a veil over some parts of its author's miscellanies, which our duty to the public obliges us to animadvert upon with regret.—The tragedy of the *Forced Marriage* was written, if we mistake not, at a time peculiarly seasonable ; and has in it so many masterly strokes, that we wish the doctor would have favoured us with more of his poetry, or less of his prose.

The second part of the *Reveries* was never before published. Prefixed to the sketches, there is a Preface which contains a singular apology for any thing either in thought or expression, that may be found careless, or incorrect in them.

The author owns he could have given these little loose fragments much bolder strokes, as well as more delicate touches : but as an author's renown depends at present upon the mobility, he dreads the danger of writing too well ; and feels the value of his own labour too sensibly, to bestow it where, in all probability, it might only serve to depreciate his performance.'

Many things, indeed, there are in the volumes before us, both in thought and expression, that deserve much harsher epithets

shots than *careless* and *incorrect*. It is impossible to read them without indignation and contempt.

‘There is nothing more true, says the doctor, than that the inhabitants of a certain metropolis are, in general, not only the most brutal, indecent, and immoral, but the most stupid and ignorant of the whole people throughout the kingdom.

Oh!—to any who feels for the honour and dignity of England, what a subject of shame and mortification it must be, that the bad manners of those who inhabit the capital, expose the whole nation to the contempt of all foreigners!—Oh! good God! to the contempt of all Europe; who must naturally form an unjust opinion of the more civilized and more sensible people in all the most distant corners of the kingdom, from what passes here. Where the master of the house is a clown, the whole partake in his disgrace; and is even apt to be infected by him. Pray don't call the people of this town *Englishmen*—For the honour of England, call them *Londoners* for ever—The yesty dregs of Great Britain and Ireland, the frothy scum of every nation in Europe, of every province in America, fermenting with the gowk spittle of Jamaica, is their composition. Such Englishmen as these *Londoners*—good heaven!—are the only real enemies of England; which never can be ruined, but by their stupidity, their absurdity, their madness and villainy.—In this blessed meridian of Liberty, the French protestants too; whose fathers, within the memory of some that are yet alive, fled hither for shelter from an inhuman persecution; are become, of a most humble colony of suppliants, a gang of profligate ruffians, that madly and ungratefully rebel against a government, to which they owed their protection then, and do to this day. In their original country, the wheel, instead of the gallows, would long ago have put an end to their turbulence.’

His countrymen, as well as his fellow-citizens, are often treated with the same illiberal and undistinguishing abuse. We have not had the patience to read all this author's *Reveries*, but enough we have read to be convinced, that there is in them *stupid, indecent, and villanous trash*. The following is one of our author's sentences, and contains all the apology we shall offer for treating him with honest freedom. ‘Read the whole, and then judge. God forbid! must I eat a whole saddle of mutton, before I have a right to say it is vile rotten stuff?’

A man may write for his own amusement, though he had as contemptible an opinion of the public taste, as the doctor pretends to entertain. But from what motives, and with what views, he should obtrude upon the public, and offer professedly to the best judges, such crude thoughts and hair-breadth escapes from nonsense, as we frequently meet
with

with in these volumes, we are really at a loss to conjecture.— If the publick should demand a new edition of the doctor's *Miscellanies*, we would recommend to him to ornament it with a representation of Diogenes the Cynic trampling upon the cloak of Plato.

IV. *A Review of the Characters of the principal Nations in Europe.* Two Vols. 8vo. Pr. 8s. 6d. in boards. Cadell.

THERE is no species of knowledge of higher importance than that of human nature; it is a science which, as Lord Bacon expresses it, comes home to the bosoms of all mankind, and is therefore worthy of the attention of men of all ranks and stations in life; however various their studies and pursuits, they are all equally capable of receiving improvement and information from this most instructive and noble branch of philosophy. Other sciences and intellectual acquisitions seem to be confined to particular professions; but the knowledge of human nature is the concern of the whole species; divines and philosophers, lawyers and physicians, mathematicians, philologers and poets, are equally benefited by this great science, which seems so well calculated to throw light upon those studies, to which they peculiarly attach themselves, and which from thence derive their last perfection and refinement. This important branch of knowledge is by nothing more effectually promoted, than by studying and examining the spirit, manners, and character of different nations, in all of which, human nature, though essentially the same, is so diversified, as to give rise to the most curious and useful observations; and the species in general cannot but be highly improved by a combination of the several particulars that are laudable or worthy of imitation amongst the national bodies, into which the inhabitants of the earth are subdivided. Hence it is mentioned as one of the most distinguishing circumstances in the character of the sage Ulysses, that he had studied the manners and customs of a variety of nations, and seen a number of different cities,

— *mores hominum multorum vidit & urbes.*

This has made the taste for travelling so conspicuous in all ages amongst men of a philosophical turn of mind; and nature seems to have placed such a variety of products in different countries, in order to introduce that commercial intercourse, which contributes so much to improve and civilize the species, that, as the celebrated Montesquieu observes, wherever commerce has prevailed, mildness of manners and rational principles have distinguished the nation by which it has been cultivated.

tivated. Having premised thus much concerning the importance of the work before us, we shall proceed to give the reader an analysis of the first volume, which turns upon the national character of the English, French, Italians, and Spaniards, reserving the second volume to a future examination.

The author begins by observing, that there is no stronger proof of the inconstancy and mutability of all human things, than the prodigious change effected during the course of the two last centuries, in the minds, manners, and political constitution of the people of Great Britain. He considers the Reformation as the first step they made towards shaking off that mental slavery under which they had groaned during so many ages, though the nation continued still to be fettered by the weight of an oppressive and almost unlimited power in the government. But at the Revolution the English nation seemed to shine out in its complete effulgence. Since that time, though changes have happened, yet they have been rather of personages and collateral accidents; the main body, as it were, of that spirit, which informed the nation, still subsists unaltered and unimpaired; and the English of those days were, in every essential respect, the same people they are at present.

Our author then proceeds to observe, that the present English are less under the influence of prejudice, than any other nation whatever, according to the unanimous avowal of foreigners themselves. He instances in the little respect paid to royalty, as well as to noble birth; at the same time justly observing, that the want of reverence for their betters in the English common people, may be deduced from the unfortunate æra of our civil wars in the last century. The English nobility and gentry, however, are in general, as our author remarks in their praise, persons of far superior abilities to their equals in rank in other countries; this he ascribes to their being born in a land of freedom, which secures them an education on a much more liberal plan, than the maxims of most other European governments will admit of. The impartiality of our author to his own country appears in the succeeding pages, where the propensity of the English to suicide is animadverted upon, as distinguishing the nation in a deplorable manner from every other civilized people.

This very just and merited censure is followed by an observation, the novelty of which, we must own, surprises us; namely, that love, however known in other countries, is nowhere else so powerfully felt as in England. This observation we can by no means subscribe to: that of the celebrated Montesquieu appears much more consonant to reason, and better supported by experience, viz. that the influence of love

is

is proportioned to that of the several climates; that in the frozen regions of the north it is hardly known; that in temperate climates, there is a sort of caprice, or whimsical passion, which the natives seem to mistake for it; but that in warm climates it is the life, the soul, and the invigorating principle which animates the inhabitants. Here he has occasion to take notice of the superior beauty of the English women to that of the fair-sex in other countries, a superiority allowed them by all foreigners.

Our author proceeds to vindicate his countrymen from the charge brought against them by the French, of being of a ferocious disposition, prone to indulge itself in scenes of blood and barbarity. To clear them from this imputation he observes, 1. that the rack and other cruel methods of extorting confessions are not in use among the English: 2. that murders, assassinations and duels are much less frequent in England than in other countries: 3. that even robbers and highwaymen in England are seldom guilty of acts of inhumanity. In the subsequent pages, he draws a sort of parallel betwixt the English and French theatres; but so much has been said upon this subject, that it seems to be quite exhausted, and we think it altogether unnecessary to add any thing farther upon that head. Next follows a high encomium of our English artificers, with regard to which we apprehend notwithstanding, that the French will hardly submit to his decision. After having thus enumerated the characteristic qualities of the English, and refuted most of the charges brought against them by foreigners, he concludes with an observation of M. de St. Evremont's, that no nation whatever displays more courage in the men, more beauty in the women, and a greater portion of good sense in either sex.

In the subsequent Essay, which turns upon the character of the French, our author proves the great ignorance in which that people lived before the reformation, from their belief in witchcraft and exorcisms, and the many absurdities which occur in their history. He continues to observe that the heats occasioned by opposition to the reformation, and the frenzy of duelling, farther retarded the improvement of the French, as did several subsequent broils during the reigns of succeeding kings, insomuch that silk was in those ages so rare in France, as to be worn by none but royal and princely personages. The age of Lewis XIV. is, as he justly observes, the epocha at which the French may be said to have risen above water. At that period they from domestic faction and strife grew into concord and unanimity. From an almost intire stagnation of trade and commerce, they engaged at once in manufactures and

and business of every denomination; and though they had been before in total want of shipping, in a short time they extended their navigation to every quarter of the globe. But the French are at present, he says, sunk to a degree of pusillanimity and abjectness, equally low with that of any European nation whatever; insomuch as though forms of law remain, their validity cannot preponderate against court favour, which whoever is capable of securing, may bid defiance to all the laws and judges of the kingdom.

Our author next takes notice, that the over great communication between the two sexes in France, is productive of several ill consequences; gravity being from the perpetual comitance of the women almost totally effaced in the men; while from the same cause modesty and softness of behaviour have, in the fair sex, given way to a vivacity and forwardness, that can only become the other. He then justly ridicules the infatuation of the French for noble birth, which is so universally prevalent, that even domestics think themselves entitled to notice and regard in proportion to the quality of their masters. However, he acknowledges that the nobility of France are a brave and gallant body of men. With regard to the lawyers and gownsmen he observes, that they are in a particular manner discountenanced by the court, whose authority is often exerted against the sense and judgment of the French parliaments. Next to the dignitaries of the law, those, he says, who shine most in France by the influence and importance of their station, are the farmers-general and financiers, the richest individuals of this kind in Europe. Many of these patronize literature, and live in a liberal hospitable manner, which procures them general esteem.

The account our author gives of the French clergy, in which they are extolled for the regularity of their lives, and their diligence and labour in the duties of their function, seems liable to some objection. The French prelates are noted for their debauched luxurious lives, in which they are but too often imitated by their inferiors. With regard to the abbés, who being neither ecclesiastics nor laymen, but a mongrel tribe, are, of consequence, restricted by no particular rules; they lead many of them a life of dissipation and libertinism, and devote themselves as much, or more than any other set of men to the society of the fair sex, with whom they are often highly successful, as they surpass all their countrymen in the arts of flattery, and the talent of insinuating themselves into a female's good graces. It is justly observed by our author, that in their manner of meeting death, the French, as well as other European nations differ essentially from the English: a French-

Frenchman is by the dread of death often rendered the prey of those watchful alert friars, who go about comforting the sick, and extorting from their purses those donations and largesses, which contribute so materially to their subsistence.

In the course of his review our author proceeds to the species of beings called in France *petit maitres*, a race well known in England by the appellation of fops and coxcombs; and the description he gives of them is lively and picturesque. He then touches upon the article of cleanliness, in which the French are, with truth, affirmed to be greatly inferior to the English; as many of the former, whilst they appear abroad as spruce and fine as their toilet can make them, leave such homes behind them as our meanest tradesmen would be loath to dwell in. With respect to the boasted superiority of the Paris architecture over that of London, our author ascribes it intirely to the immense quarries of stone in the neighbourhood of that city. He at the same times proves the greater progress of prosperity among the people of England than amongst those of France, from a comparison of the environs of Paris with those of London; as likewise from that air of elegance which our public diversions have, far beyond those of the French. He, however, acknowledges that Paris has one manifest advantage over London, in the number and decorations of its public gardens; but adds, that neither the Tuilleries, the Luxemburg, nor the Palais Royal, can in all the days of the year equal that exhibition, which on any fair Sunday enchants those that walk in St. James's Park. Whilst our author acknowledges the great superiority of the French ladies in all the arts of pleasing, he laments that the evil genius of gallantry often perverts all their good qualities, rendering them subservient to very iniquitous ends; and concludes his observations upon the French with a wish, that it may never find its way into this island, and that our fair country-women may continue to preserve the reputation of being not only the most beautiful, but also that much nobler praise of being the most perfect and amiable patterns of modesty.

This review of the national character of the French is followed by an inquiry into that of the Italians: his first observation on these people is that they have for some centuries addicted themselves to the theory of politics, as much as their ancestors did to the practice of war; no European nation having produced a greater number of political and historical writers, many of whom are very worthy of perusal. Notwithstanding this, few countries in Europe are worse governed than Italy; and no people, he says, are more wretched than the generality of that nation. In fact all the states in Italy, except those of Lucca and

St. Marino, are enslaved either by despotism or aristocracy, both equally oppressive to their respective subjects, and as jealous of, and ready to maintain authority by all the unwarrantable arts of private severity, as by the public avowed methods of open force.

Hence the Italians, though inferior to no people whatever in genius or sagacity, are prevented from exerting them by the tyranny which they groan under. Notwithstanding this, three centuries ago all the liberal arts were revived in Italy, and so superior were the people of that country to their European neighbours, that they spoke of them as the Greeks and Romans were wont to do of all other nations by the stile and appellation of barbarians. This advantage they owed more to their situation, than to their own efforts and capacity, for had not their neighbours the Greeks been driven by the Turkish arms and conquests into Italy, and brought with them the only property they had left, that of books and knowledge, the Italians might have remained as illiterate and barbarous, as the nations to whom they were so liberal of these epithets.

It must, however, be acknowledged, that we are indebted to the ingenuity and application of the natives of Italy for the invention and restoration of many noble and useful arts. They revived the science and skill of the Greeks and Romans in architecture and statuary, and to them we are indebted for the introduction of taste in music and painting. Besides the renewal and improvement of these valuable branches of knowledge, there is not a province in the whole republic of letters, wherein they have not led the way to excellence and perfection. They have produced two of the noblest modern epic poets, but their genius seems most in its element, when employed in history: in this kind of writing, as complete productions have flown from their pens, as any country of old or later times can boast. But about the middle of the last century, literature and knowledge of all kinds began greatly to decline in Italy, and was, at the commencement of the present, so much neglected, that ignorance became general among those, who by their birth and profession ought to have been conversant in books and intellectual acquirements. Even architecture, painting, and sculpture partook of the decay; and the spirit of these noble arts seemed to have emigrated to France, in the reign of Lewis XIV. Music remains at this period the only department of genius, wherein the Italians incontestably excell all other nations.

That part of the Italian nation, which inhabits the country where formerly flourished the most renowned of its ancestors, is, by a sad reverse of things, become the residence of the most

degenerate of their descendants. At Rome we find the fewest traces of the heroic character of the ancient Romans. Valour, eloquence, and the spirit of liberty, the three pillars on which they erected the immense edifice of their power and glory, are in a manner trampled upon in modern Rome, where ignorance, idleness, and pusillanimity lord it over the minds of the present inhabitants with very few instances of exception. They resemble their ancestors only in that portion of their character, which made them ridiculous and despicable, namely that genius of superstition which infects whatever relates to the practical part of their religion. The clergy have made Rome their seat of empire, and compose a monstrous proportion not only of the inhabitants of that city, but likewise of the whole ecclesiastical state. Whatever relates to government, whether civil or religious, is vested in them, and they even arrogate the directive part with regard to military affairs.

Our author next takes notice of the multitude of idle, needy wretches, who crowd about the gates of convents and monasteries, and live upon the offals of their tables; he finds fault also with the shelter which the monks afford to malefactors, who are always sure of finding an asylum in their cloisters or churches; hence the infrequency of executions in Italy, though homicides and assassinations are there almost daily occurrences. And yet the perpetrators of such wickedness turn out the most dastardly of mortals, as our author proves from the horrors which the malefactors in that country discover at their execution; but perhaps he goes too far, when he charges the Italians in general with being of a cowardly temper, on account of the superstitious debility, with which they upon their death beds have recourse to all those methods of support and consolation, with which their religion is so amply provided. This is not the effect of natural temper, but of superstition, and might as well be attributed to the French and German Roman Catholics, or to the English before the Reformation. The contrast he draws between the fear of the dying criminal in Italy and the intrepidity of the English malefactor, seems deserving of censure, where he says that the latter submits to the decrees of justice with a firmness worthy of a better cause; whereas it appears that the generality of those wretches have no idea of submission to the decrees of justice, nor of true firmness and resolution of mind; they behave rather with a brutal insensibility, and an utter contempt of all decency and religion.

While our author passes some censure on the pomp of ecclesiastics in most parts of Italy, he still endeavours to do justice to them, by affirming that they are more desirous of commanding

standing veneration than fear. But we do not see how this can be reconciled with the severity of the ecclesiastical courts, and the horrid tyranny of the tribunal of the inquisition. We meet soon after with an observation, which to us appears by no means probable, viz. that the majority of the Italian priests and friars as firmly believe the wonderful stories they deal out to the commonalty, as the most simple part of their audience. He then takes notice of the great vehemence and gesticulation of the Italians both in sacred and profane oratory, where he justly remarks that their behaviour is truly theatrical. What he says of the inns in Italy is much the same as has been advanced in a late account of that country by Mr. Sharpe, namely, that the badness of the inns renders the article of travelling highly discouraging, especially in the neighbourhood of Rome and Naples, where a traveller's curiosity is principally interested. But this charge is rather too severe, and we must refer the reader to Mr. Baretti's apology for his countrymen.

In his strictures upon the Italian theatre, we are also apprehensive that he is somewhat hypercritical; he condemns the Italian comedy in the gross, as the lowest sort of buffoonry, which the meanest rabble alone can digest. This is, indeed, true of many of their pieces, but they have others as regular and decent as they are ingenious; and the names of Gozzi, Goldoni, Maffei, Martelli, and other dramatic authors of Italy, if not capable of vying with those of Shakespeare, Johnson, Congreve, Corneille, Racine, Moliere, &c. are notwithstanding justly held in a high degree of esteem both by natives and strangers. The censure which he passes upon the Italian operas is likewise too general and too severe, when he affirms, that the poetical part in most of them is the height of bombast, and intolerable to a reader of any taste. This judgment is so far from being just, that the operas of Metastasio and Apostolo Zeno, are generally admired by all persons of taste as master-pieces of lyric and dramatic poetry; and even the other numerous compositions of this kind, by no means deserve to be depreciated and stigmatized with the severity of this supercilious reviewer.

Though we differ from our author with regard to the Italian opera, our sentiments coincide with his upon the article of Ciciſbeim; this custom of husband's allowing their wives gallants to attend them at public places, he justly represents, notwithstanding Mr. Barretti's refinement upon this subject, as the most detestable of all those enormities that fashion authorizes in Europe. He next animadverts on that antipathy which prevails between the different states of Italy, and is

carried to such a height, that the Romans, Neapolitans, Florentines, and Genoese, hold one another in the most invincible abhorrence, inasmuch, that their language has scarcely terms of sufficient strength and energy, to express the full measure of their malevolence. Then follows a remark on the want of prowess in the Italians, where he affirms, that an aversion to the profession of arms is become one of the chief characteristics of that nation, and that foreign officers are so generally apprized of their unwarlike disposition, that they seldom care to enlist them. It seems somewhat difficult to reconcile this with what our author says elsewhere, namely, that sense and valour are qualities, which many of the Italians possess in a high degree; that some of the greatest generals in later ages, as Spinola, Montecuculi, and others, were natives of Italy; as likewise with what he had asserted, that upon the entrance of the Spaniards, French, and Germans into Italy, the natives were obliged to follow the example of the respective nation, whose cause they adopted in the prosecution of the war, in which they soon became equally expert; and that some of the best troops and officers of the emperor Charles V. were Italians. After a few more observations, not very material, the author concludes his strictures upon the Italians, by affirming, that the two predominant passions of their ancestors, patriotism and a thirst of glory, are now become obsolete amongst their descendants, and that pride, indolence, effeminacy, and ignorance, are the four cardinal vices of Italy. The Italians will not be obliged to him for this rude compliment; the character is *outré*, for which the author deserves critical reprehension.

We come now to the national character of the Spaniards, with which the first volume of this work concludes. It was owing, our author says, to the discovery of America, and their boundless acquisitions in the new world, that avarice and cruelty became the characteristics of the Spaniards, and that the ancient generosity of sentiments and actions, for which they had been once so renowned, gave way to a ferociousness of soul that impelled them to the commission of barbarities unparalleled in the annals of mankind. This sanguinary temper discovered itself no less in the inhuman proceedings of the inquisition, than in the cruel treatment of the Americans; and so much was that tribunal respected, that when one of the kings of Spain expressed his commiseration for some of the unhappy victims he saw leading to execution, he was obliged to consent, in order to appease his bigotted subjects, to suffer some of his blood to be drawn, and thrown into the flames by the public executioner. In a word the minutest deviation
from

from the religious rites and tenets established by public authority, has always been and still is so capital an offence in Spain, as to be reputed equal even to high treason. The Spaniards besides their avarice, cruelty, and other vices, are justly chargeable with ingratitude to those from whom they had received the highest services. This is fully proved by their base usage of the great Columbus, the injustices done to the celebrated Cortez, and the injurious treatment of almost all those daring adventurers, to whose perillous labours they had such immense obligations. It must, however, be acknowledged, that till the battle of Rocroy, which began their final downfall, they continued indisputably the first nation in Europe. Their unshaken constancy in not desponding under the burthen of universal enmity; their steady perseverance in maintaining their ground in every spot of their dominions however distant from relief; their firmness and resolution in supporting their claims and carrying on a fourscore years war against the Dutch, or rather against all Europe; their reduction of Portugal; and above all the respect and terror they impressed upon their foes, in the midst of so many difficulties to contend with, all these are facts which render the Spaniards of that æra a people truly great and memorable.

Our author takes notice of the wretchedness of the land in Spain, occasioned by the great indolence of the inhabitants, and their neglect of agriculture: hence it is that travellers are so ill accommodated in that country. With regard to the state of learning, scarce any other science has been cultivated in that kingdom but scholastic divinity: some of the most celebrated theologians were born there, as Lemos and Molina, who about the commencement of the last century, filled half the universities of Europe with disquisitions concerning grace, predestination, and other topics of the most abstruse nature. In matters of wit, and in that species of ingenuity where a complete knowledge of the ways of men, and an acute insight into the passions incident to human nature, are the basis of success, the Spanish writers have shewn the way to all the moderns: Cervantes stands unequalled to this day. Their merit is likewise eminent in history; Solis, as our author justly observes, is hardly excelled by any historian, ancient or modern; and perhaps he might have said as much of the Jesuit Mariana. But he does not seem to have done justice to their poetry. Lopez de Vega and Calderon are both dramatic authors of considerable merit. Don Alonzo Ercilla, Lewis Gongora and others, though by no means first rate poets, are far from being so despicable as he represents them. These are the most material of our author's observations upon

the character of the Spaniards, whose kingdom is now almost reduced to that degree of insignificancy, as to be numbered with those empires that subsist only in historical remembrance.

Thus have we gone through the first volume of this performance: our opinion of it upon the whole is, that many of the reflections, are equally curious and just; the style, in general, nervous, and flowing.

V. *The History of Charles Wentworth, Esq. in a series of Letters. In Three Vols. 12mo. Pr. 7s. 6d. Becket.*

THE editor of these volumes, in a very well written advertisement, declares that a part of the history contained in them is founded in truth, in order to apologize for some circumstances which might be deemed censurable in a performance wholly fictitious. After having told us that the letters are more replete with sentiments than incidents, he gives his *own* opinions concerning novel-writing, to which all readers of novels will not, perhaps subscribe. 'Novels that merely entertain, merit no encouragement, because they divert the mind from more useful objects; to make them a vehicle of instruction under the mask of amusement it is necessary that they be not *too interesting*: wherever curiosity is greatly excited the mind becomes impatient to know the final event, and every moral or instructive reflection that may be interposed, suspends the gratification of its curiosity, and is on that account either read with disgust, or entirely past over.' The editor afterwards informs us, that the *Letters* are not distinguished by the peculiarities of style; 'Because such peculiarities do not exist among the polite or learned part of mankind, who, in speaking, or writing, are governed, not so much by their own sentiment and judgment, as by the laws of decorum, ceremony, and fashion, which, from the servile obedience they receive, induce an apparent, but fallacious similarity of character, sentiment, and behaviour among us, and confound our real dispositions.'

The history begins with an account of Edward Wentworth, esq. the father of Charles, who, after having assisted at all the military operations in Germany, during the war, particularly at the memorable battle of Dettingen, obtains, by his valour and his prudent conduct, a majority in an old regiment. After the peace he is unfortunately overheated with wine, drawn into a dispute with a young officer, which terminates in a duel, as the major cannot with honour put up with the provocations he receives. To military honour he falls

falls a sacrifice, and leaves two sons to the care of a mother, who seems, both from her maternal affection, and excellent understanding, very well qualified to undertake so important a charge. Her eldest son, Edward, is sober, sedate, and enters himself a student at Cambridge, in order to prepare himself for ordination. Her youngest, Charles, who has an uncommon share of vivacity, and whose passions are too impetuous to be controuled by reason, chuses the profession of surgery. He is, therefore, placed with a Mr. S——, an hospital surgeon. His mother, upon his first entrance into the world, addresses a very sensible letter to him: he soon, however, disagrees both with Mr. S—— and his family, and *that* disagreement produces a second letter full of salutary admonition from Mrs. Wentworth. He then writes to his brother, turns his moral principles into ridicule, and acquaints him with an assignation he has made with a beautiful girl, having first seen her at a place to which women of disputable characters are admitted, adding that her brother had procured him an interview with her. He seems determined to take advantage of his intimacy with the lady, but professes that it gives him the greatest uneasiness to think that the pleasure expected from *that* intimacy, must be purchased, probably, at the expence of her future happiness. His brother, with a becoming spirit, and with much good sense, dissuades him, in his answer, from following his inclination, to the destruction of innocence. Charles, in reply, tells him that he finds himself quite unable to reflect upon moral and serious subjects, that he is already weary of his mistress, and that her reproaches on the change in his behaviour to her only excite compassion instead of love. Some time afterwards Charles writes again to his brother to inform him that he is become extremely enamoured of a young lady whom he met with at the play; that he met her again at his aunt Clinton's, and that he finds her to be a Miss Sophia Stanhope. [This young lady is mentioned in an advantageous manner by several of the letter-writers.] Charles begins, in a little while, to be uneasy at his inferiority to Miss Stanhope, who has both fortune and merit. Miss Stanhope, however, soon discovers herself to be neither insensible of his passion, nor offended at it; and when he tells her that before he knew *her* he was content with the station in life which he had chosen, but that he is tormented to think of his inability to raise her to the elevated rank she deserves; she assures him that she does not see the necessity of an *equal* fortune on both sides, provided there is on each side a sufficiency to make two people happy: yet she, at the same time, declares that she cannot, being imperfectly acquainted with her own heart, or his merit, come to

any determination about giving him her hand, supposing him to be ever so rich ; but adds, that as her sentiments concerning him are of the favourable kind, she is willing to receive his visits, with her mother's permission. In a short time after this interview, fresh debates are carried on very warmly between Charles and Mr. S——'s family, who complain to Mr. S—— of his irregularities, and of his treating them with disrespect. In consequence of *their* complaints Mr. S—— proposes a separation, and offers to return a reasonable part of the money he had received with him, and to cancel the indentures. With this view he writes to his uncle Wentworth who was his guardian, and who agrees to consult Mrs. Wentworth about his proposal. With the proposal Mr. and Mrs. Wentworth are both very well satisfied. Mr. S—— then refuses to abide by his promise. Charles imputes the revolution in his mind to his unwillingness to return any of the money, and to his hopes of driving him, by ill treatment, to leave him without the payment of it.

While things are in this situation, the brother of Miss Jackson, the girl whom he had seduced, and of whom he was tired, calls on Charles to let him know, that his sister's situation cannot be any longer concealed, and urges him to atone for the injury he had done her by marriage ; adding, that her parents threaten to abandon her in case of his refusing to make her his wife. Charles tells Mr. Jackson, that he is sincerely afflicted at the unfortunate event, as his connections with Miss Stanhope put it absolutely out of his power to marry Miss Jackson. Mr. Jackson leaves him, breathing revenge. Struck with the ill consequences resulting from the indulgence of his criminal passions, he promises amendment, but plunges out of one folly into another, in order to dissipate his melancholy ideas. Dining with some friends, he becomes intoxicated ; in that condition he goes to Vauxhall-Gardens. He meets Sophia and her mother, &c. and very indiscreetly joins their party, though Sophia informs him that she is particularly engaged. Imagining that she perceives his situation, he retires, ashamed of his unbecoming appearance. To make an apology for that appearance, he waits upon her the next day. She tells him, that she requires no account of his actions, as she is in no way interested in his conduct. * She then gives him a letter, and quits the room. The letter is from Miss Jackson, who charges him with seduction, after a solemn promise of marriage, with the assistance of medicinal potions. On Sophia's return to him, he swears he never promised to marry Miss Jackson, nor ever had recourse to the unnatural proceedings mentioned in her letter. He confesses, however, the intimacy

macy which had been between them. Sophia assures him she has been taught to believe, that falsehood is often confirmed by oaths; advises him to repair the injury he has done Miss Jackson in the most laudable manner, and leaves him. Attributing this letter to Miss Jackson's brother, he calls him a coward, and wishes he had merited more honourable satisfaction. Our hero, upon this occasion, receives a letter from his brother, which is admirably penned. The following passage ought to be seriously attended to by many of the gay fellows of the age; 'A man, who by his misconduct has deserved an affront, has no right to resent it; and he who is base enough to affront another without cause, is unworthy of any thing but contempt.'

Charles, now driven to despair, resolves to go on board a ship in the Downs bound to America; but finding it necessary to gain Mr. S——'s consent to his resolution, that he might be furnished with proper testimonials with regard to his proficiency in surgery, and finding also that he could not obtain those testimonials without acquainting his uncle with his design, whose concurrence he had no reason to expect, he forges a letter from Mr. Wentworth to himself, wherein he makes him say that he had consulted his mother about his proposed voyage to America, and that she had given *her* consent provided Mr. S——'s approbation could be procured. Mr. S—— appeared to be surprized, but makes no objection to Charles's voyage, as his uncle and mother approve of it. He then gives him a letter to carry to his uncle. Having opened it, he finds that it will discover his design, and therefore suppresses it. He makes a slight excuse to Mr. Wentworth for his visit to him, steals his indentures, by the help of a false key, sets out the next morning for London, carries a letter of his own writing to Mr. S——, in his uncle's name, produces the indentures, and tells him, that he may refund what he thinks proper, as his uncle submits entirely to his generosity. Mr. S—— refuses to advance any money, but joins with the surgeons of the hospital in giving him recommendatory testimonials. With these testimonials, and with thirty guineas in his pocket, he goes on board, intending to pay for his passage by officiating as a surgeon, and leaving his brother to plead in his behalf to his mother, to whom he is afraid to write. Before his departure, he writes a letter to Sophia, in a very pathetic and delicate stile.

Charles, on his arrival at Barbadoes, settles himself advantageously with a surgeon of reputation there, who being from ill health, unable to attend all his patients, allows his new pupil a salary of 150 l. per annum; who, by his abilities and

and application, renders himself so necessary to Mr. G——s, that he admits him into a partnership with him, on his promising to undertake all the business. Charles imagines that Miss G——s thinks favourably of him as well as her father, but he cannot bring himself to give up Sophia, tho' his hopes were very distant. From Barbadoes he writes to England to his brother, to gain intelligence about Miss Jackson, that he may remit some money to her, as he can only in a pecuniary way make her any amends for his dishonourable behaviour to her. In his next letter to his brother he tells him that Miss G——s is married to a practitioner of physick; and that Mr. G——s, finding his son-in-law willing to come into partnership, had given him 500l. to relinquish his share of the business. With this sum and with what he had saved, our adventurer became proprietor of a privateer, which takes a large French ship, bound from St. Domingo to Brest, richly laden with indigo, cocoa, coffee, cotton, sugar, &c. and carries her to Antigua with a Dutch ship also, having on board French sailors. By these prizes he clears 4000l. On the signing of the peace he becomes a planter on the coast of Guiana, in South America, under the dominion of the States-general of the United Provinces, though a considerable part of it is inhabited by British settlers. He gives an account of a revolt of the slaves in the adjacent colony of Berbice, which turns out fortunately for him, as he purchases a plantation cheaper than he could have done at another time.

During Charles's residence in Barbadoes his brother Edward falls in love with a Miss Conway, the friend of Miss Stanhope, but as he has only a *fellowship*, and cannot marry without injuring the lady, he will not accept of his mother's assistance, lest he should, by so doing, lessen his brother's expectations; Charles, in return, declares that he voluntarily renounces every thing but his mother's affection.

By the death of his uncle, Charles comes into the possession of almost ten thousand pounds: his landed estate, amounting to about six hundred a year, Mr. Wentworth left to his eldest nephew, Edward. In consequence of this acquisition Edward marries Miss Conway; and receives a letter from his brother, which informs him that he has sold his plantations, one of them for ninety thousand, the other for a hundred thousand guilders, and that he is preparing to revisit his native land.

Just before Charles is expected home, Miss Stanhope receives a letter from Miss Jackson. Miss Jackson, after a very dissolute life, into which she fell from having too great a propensity to pleasure, seeks an asylum in the Magdalen-house, and from thence writes to Sophia to exculpate Mr. Wentworth from

from her unjust charge against him, as he had not been her first seducer. Just when Sophia is prepared to receive her lover in the most favourable manner, she is informed of his being drowned by falling overboard, and is filled with the deepest concern. While she is deploring, with the family, his untimely fate, she hears, by a letter from his brother, that he was saved by laying hold of a hen-coop which was thrown out to him. In a few hours Charles himself arrives, and is soon afterwards made the happiest of men by marrying the mistress of his heart.

The History of Charles Wentworth is full of instruction: every page of it immediately relating to the hero is particularly so: and those young men whose lively passions hurry them to dangerous indiscretions, may receive excellent lessons from his letters: they may also receive the greatest encouragement to act upon every occasion with honour and with prudence. Charles Wentworth was punished for his follies; but as soon as he repented of them, and became desirous to atone for his past conduct by the propriety of his future behaviour, he was amply rewarded.

The account which is given of Guiana is curious. The editor assures us in the notes that it may be depended upon: adding that, 'every attempt to represent the felicity of a rural life, when all are deserting the country, and swarming to the capital, and when agriculture is on the decline, will, he apprehends, be considered as laudable.'

There are two letters introduced, by a Mr. Gordon, which cannot be overlooked by any reader of attention. Mr. Gordon's sentiments seem to bear a strong resemblance to those of the singular philosopher of Geneva, with regard to the disadvantages arising from society: 'Tis the glory of civilization, says he, to have congregated the scattered inhabitants of the earth, and united them in towns and cities, those unnatural assemblies distinguished by luxury and vice; happy, however, would it be if they were again dispersed in their sylvan cottages, and restored to their primitive simplicity and innocence: they have been assembled into cities to defraud, and into armies to murder each other; from hunters and fishers of beasts, they have been converted into hunters and fishers of men: they have been wiser, but not more virtuous; naturally innocent and ignorant, they have been instructed how to perpetrate fraud and injustice with greater art, secrecy, and success; they have, indeed, formed a variety of laws to discourage vice, but they first introduced it; and have invented many severe punishments against the commission of crimes, but they first created the temptation to evil.'

These

These passages are not unanswerable ; but we should go out of our way to animadvert upon them in this place.

VI. *Constantia, or, The Distressed Friend. A Novel. 12mo. Price 3s. Johnston.*

THIS novel opens very whimsically with three lines out of one of Hawthorn's songs in *Love in a Village*. The first part of the story is so perplexed, that we do not know what the author would be at : the winding up of it, however, is clear and commendable.

A brave officer, left among the wounded at the battle of Dettingen, falls into the hands of a count Lacy, who entertains him as one of his family till he can be exchanged. During his residence under his benefactor's hospitable roof, he and the count's daughter became enamoured with each other, and they are married. The count and countess only object to the Irish officer's being a protestant ; but he soon convinces them of the errors of the Romish church, and they become desirous that their daughter should conform to her husband's religion. A young Parisian, having been rejected by the parents of the young lady, jealous of his happiness, informs against him as a heretic, and as a man who has poisoned the minds of count Lacy and his family. They are all thrown into prison : during their confinement the countess dies, and her daughter becomes ready to be brought to bed. They are tried : count Lacy has his life and liberty given him, as he had been only guilty by countenancing the apostacy of his children, who are commanded back to prison. They are soon afterwards brought to the stake. Mrs. — is there delivered of Constantia, who is snatched from the flames, and given to her grandfather the count.

This part of the story is pathetically related, and the perusal of it will serve to strengthen every true protestant's abhorrence of popery.

Constantia, thus rescued from the flames, is educated by her grandfather with the young count Lacy, and his sister Bella, grand-children also to the old count, who dies when she is nine years of age. While Constantia lives with her cousins, Sir Thomas Trevor and Mr. Euseby, on their tour, come to Paris, and get acquainted with her and Bella. Sir Thomas falls in love with Bella ; but as he is afraid that his family will not consent to his union with her, he prevails on her to be married to him privately. Being sent for in a hurry, on account of his father's sudden and dangerous illness, he leaves

leaves her, and in a short time ceases to correspond with her. Alarmed at his neglect, she resolves to come to England, and to find out the cause of it, having engaged Constantia to accompany her. They arrive in London, and are thrown into bad hands. One Green, a pimp to a lord, decoys them to his lordship's seat successively. Bella makes her escape in a man's dress, and is discovered by Mr. Euseby asleep in a wood, near his house. He does not know her, but brings her home as a sick stranger. While Green is carrying Constantia after her friend to lord Langston's seat, the chaise is overturned, he therefore sets her behind him on his horse; in attempting to cross a river the horse plunges; she catches hold of a tree, and recovers herself; the horse and rider are carried down the stream. Mr. Trevor, Sir Thomas's brother, finds her, and conducts her to Mr. Euseby, who afterwards marries her. Sir Thomas also discovers Bella; and hears that her brother count Lacy, who is come to England in search of the two fugitives, had stopped, from a pique, all his letters to Bella, and detained them from her. The count attacks Sir Thomas, and dangerously wounds him; he recovers, however, and all matters are amicably adjusted. Constantia finds her grandfather in an old clergyman, who has long lamented the death of a wife, and the loss of a son. [The son was the Irish officer above mentioned, who died a martyr to the protestant religion.] This worthy old divine writes an excellent letter to the young people going to be married, which ought to be attentively perused by every young person, as it contains precepts which cannot be too much commended. The following extract from it, for the whole is too long to be inserted in this article, will, we imagine, justify what we have said of it.

‘ I am now rejoiced at the distresses you were involved in; they have taught you more than all the schools of philosophy put together: you have seen here Heaven at the same time it is scourging us for our faults, may be promoting not only our real good, but our earnest desires. Acquiesce in the dispensations of Providence with a faithful and true heart, casting all your care on him who cares for you, since you are satisfied, that no foresight, no design of your own, could ever bring your affairs to the present happy conclusion.’

We have quoted these passages entirely for the sentiments conveyed in them, which might have been much more happily expressed; and hope, that the author of Constantia will, in his next novel, if he is encouraged to proceed, tell his tale with less perplexity, and make his *good things* appear in a more graceful light. We have been often puzzled to find out his mean-

meaning, but are ready with candour to own, that his infestations as a man sufficiently apologize for his irregularities as a writer.

VII. *Lucilla ; or the Progress of Virtue : Translated from the French.* 12mo. Pr. 3s Lowndes.

THE design of this novel is more to be commended than the execution of it : some of the characters are engaged in romantic, and rather unnatural adventures ; but notwithstanding the extravagance in several parts of the volume, the whole may be safely put into the hands of that class of readers, for whose perusal it seems to be calculated.

Lucilla is a fine young girl, whose parents lived at Auxerre, in Burgundy. While she is very dutifully and affectionately endeavouring to console them for the loss of an only son, who had not been heard of, after having signalized himself in a battle in *the savage desarts of the New World*, they press her in such a manner to marry a man every way disagreeable to her ; that she, to avoid him, makes her escape to Paris, with Dangeot, her father's clerk. When they have resided about a month in Paris, during which they occupied separate apartments, Lucilla's father, accompanied by Fisiomon, the man designed for her, discovers the house in which they lodge. Lucilla elopes before they can get a sight of her. Dangeot is taken, but is released by his master, who accuses himself for having acted in so arbitrary a manner to his child. Dangeot throws himself into the army, and goes to the West-Indies. Lucilla is met by a Mrs. la Courton, who, delighted to find such a young *innocent*, carries her home, in order to dispose of her to the best bidder. In order to make her the fitter for her purpose, she keeps her from the sight of men, and does every thing in her power to corrupt her mind. By loose books, and licentious conversation, she studiously tries to shake her virtuous principles ; gives her *proper* instructions for making the most of her person, and lays a *becoming* stress on her deceiving and plundering the dupe who takes her into *keeping*. A M. Durichmont is the man who pays la Courton the money demanded for her, believing her to be her daughter. This young gentleman has a very prudent tutor who endeavours, at the same time, to reclaim his pupil, and to extirpate the wrong sentiments which la Courton had infused into Lucilla's mind. Durichmont is so charmed with Lucilla's beauty and talents that he almost wishes to find her virtuous, though he had actually purchased her for a mistress. In time,
by

by his respectful behaviour, and the unwearied assiduity of his tutor, she becomes a very amiable character, and feels a real affection for her lover. Durichmont now thoroughly satisfied with Lucilla's conduct, intends to marry her : D'Anville opposes his pupil, supposing her to be really the daughter of la Courton. Lucilla relates the history of her family, and by that relation finds that Mr. D'Anville, her lover's preceptor, is her uncle. Her father and mother are then sent for, and she feels no anxiety but for having driven her parents to despair by running away from them. In the mean time, Dangeot returns very rich from Martinico, and makes a most unexpected discovery, for he returns as a woman, and in a narrative, accounts for the disguise in which he appeared as clerk to M. Fumeterre, Lucilla's father. Soon afterwards young Fumeterre returns to the great joy of them all. He had been taken prisoner in Canada ; from thence he made his escape to Martinico : at that place he was condemned to be hanged for a murder, but he proves innocent, and was saved by the interest of Dangeot : he marries her. Fisiomon, hearing of the departure of Monsieur and Madam Fumeterre from Paris, concludes that Lucilla is the cause of their journey, and follows them privately : but not being able to find them he is carried by love and pleasure to la Courton's : in *her* house he contracts a distemper which renders him eager to be revenged. He goes again to the house in search of the girl who had injured him. The noise of a quarrel between them brings la Courton to them. He draws his sword, and wounds her. While he is attempting to run off, the girl alarms the family. He is seized and committed to prison ; and dies there from the loathsomeness of the place in which he is confined, superadded to his other disorders.

The outline of this story will, we doubt not, sufficiently corroborate what has been already observed concerning the *extravagance* in it. ' The *facts* on which this *work* is founded have the *merit* of *deviating from the common track*.' This passage is extracted from the preface ; with the author's leave we will venture to affirm, that he should have written *fictions* instead of *facts* : nor will we scruple to add that his *fictions* often *revolt* against probability. The novelist who *deviates* from the track of nature *merits* little praise.

VIII. *A Survey of the British Customs; containing the Rates of Merchandize as established by 12 Car. II. c. 4. 11 Geo. I. c. 7. and other Statutes; with Tables of the net Duties, Drawbacks, Bounties, &c. payable thereon, under all Circumstances of Importation and Exportation. Also a distinct and practical Account of the several Branches of the Revenue called the Customs. With an Appendix, containing an Abstract of all the Laws now in Force relative to the Customs. The whole continued to the End of the Session of 9 Geo. III. By Samuel Baldwin. 4to. Pr. 10s, 6d. Nourse.*

CUSTOMS or duties upon merchandize paid to the king for goods exported or imported consist of two parts, *magna* and *antiqua custuma* and *parva custuma*, the former of these, and which probably began with government, is payable out of our native commodities, as wool, leather, &c. the latter, which is a tribute, or toll, paid by merchants, strangers, and denizens, is said to have commenced in the reign of Edward I. to whom the parliament granted three pence in the pound for all merchandizes exported and imported. But that which is granted by parliament is more properly called a subsidy. In the reign of Edward III. it was enacted, that no new customs should be levied, nor old ones increased, but by authority of parliament. But though the king cannot lay new duties on merchandizes without the consent of parliament, yet by his prerogative he may restrain merchants from trading without his royal licence.

The chief customs in England are those of tonnage and poundage; the duties upon these were very early in use, and were granted by parliament for the defence of the realm, and safeguard of the seas. By the 5th of Richard II. c. 3. two shillings tonnage, and six-pence poundage, were granted for a term of years. On this footing, they were continued till the 3d. of Henry V. when, as lord Coke observes, they were granted for the life of that king. Edward IV. had the same for life, as also Henry VII. Henry VIII. Edward VI. Mary, Elizabeth, and James I. In the reign of Charles I. they were illegally levied, without grant from parliament during a course of fifteen years. By the 12th of Charles II. cap. 4. the subsidy of tonnage and poundage was granted by the legislature for the life of the king. James II. had also a grant for life. King William III. for years only. Till at last, by the 7th of Ann, cap. 7. half of the inward customs was granted to the queen and her heirs for ever. The other half, by 1 George I. cap. 12. was granted to the king and his heirs for ever. The sub-

subsidy outwards by 9 Ann, cap. 6. was granted for thirty-two years and by 3 George I. cap. 7. was made perpetual.

The work before us contains, in one large volume, 4to. a complet survey of the British customs, in which Mr. Baldwin has, with great skill and industry ranged; in a very useful and conspicuous manner, the several rates, duties, imposts, &c. payable upon the importation of foreign and domestic goods, and likewise tabulated the drawbacks, bounties, &c. usually allowed upon their being exported. In the course of this performance, our author's chief design seems to have been an improvement upon the writings of Edgar, Crouch, Saxby, and others, who have treated upon the same subject; and, indeed, when we consider the difficulty of collating such an amazing number of articles, and tracing the various changes and mutations which have happened in the laws relating to the form and manner of ascertaining the duties, so very essential to a work of this nature, we cannot help thinking this ingenious writer has perfectly succeeded in his attempt; and we are farther of opinion, that the extensive appendix, containing an abstract of all the acts of parliament now in force, relating to the customs, will prove of general use, as will, in some measure appear, by the two following extracts, from p. 156, and p. 240. where it is recited, that if any keeper of an alehouse, tavern, &c. shall knowingly entertain any person who absconds for obstructing or abusing officers, or for any offence against the laws for preventing frauds in the customs, or excise, or who has made his escape after having been committed to prison for the said offence, or flies from justice after conviction, is to forfeit 100 l. and be rendered incapable of having a licence for the future, provided public notice has been given of persons absconding six days before in two successive Gazettes, and in writing upon the door of the parish church where he last dwelt before his absconding.

‘ If any person or persons shall export lambs or rams, alive, for the first offence, the exporter, his aiders, or abettors, are to forfeit all their goods for ever, and to suffer a year's imprisonment, without bail or mainprize, and then to have their left hands cut off in a market-town, upon a market-day, and those hands to be there publickly nailed up.’

Upon the whole, we recommend Mr. Baldwin's Survey of the British Customs, as a very useful book, and worthy the perusal of merchants, traders, officers of the revenue, and all others concerned in customhouse affairs.

IX. *Prayers for the Use of Families.* By William Enfield. 8vo.
Pr. 3s. Johnson and Payne.

THIS writer has given us a useful, and in the main, a much better collection of prayers, than many of those, which are frequently made use of in private families. The following thanksgiving for the birth of a child will give the judicious reader a more adequate idea of the author's manner, than any we can convey by mere description.

' We render thanks unto thee, who art the author of life, and the giver of all good things, for the blessing which thou hast been graciously pleased to bestow upon this family, by the birth of a child. We receive it as the gift of thy bounty ; and we desire, with chearful hearts, to recommend it to thine almighty protection, and to devote it to thy fear and service. In its infant days, may it be the charge of thy providence, and may its life be precious in thy sight. May its opening mind be enriched with useful knowledge, and adorned with amiable and virtuous dispositions. May its native innocence be preserved amidst the snares of the world, by the influence of wise instructions and good examples. May it long live to be happy in itself, a comfort to its parents, and useful in the world : and finally, may it be trained up for everlasting life, through Jesus Christ our Lord.'

Would it not have been more rational and manly to have mentioned the object of this prayer as a person, than as a thing ; instead of saying, in the infantine stile, ' we receive *it*,' to have said, we receive *him* or *her*, as the gift of thy bounty ? This latter is always the mode of expression in our office of baptism. Has not this sentence an air of affectation ? ' in its infant days may it be the charge of thy providence, and may its life be precious in thy sight.' Would it not have been much better to have said plainly and simply, " may thy providence protect him in his infancy ?"—In several of these prayers the author introduces a long and formal recognition of the several operations of the Supreme Being through the various parts of the universe, in this manner :

' By thy word were the heavens made, and all the host of them by the breath of thy mouth. Thou didst say, Let there be light, and there was light. Thou hast placed the sun and moon in the heavens, to give light upon the earth, and to rule over the day, and over the night. The heavens declare thy glory, and the firmament sheweth thine handy work : day unto day uttereth speech, and night unto night sheweth knowledge : there is no speech, nor language, where their voice is
not

not heard. Thou makest the out goings of the morning and evening to rejoice. Thou coverest the heavens with clouds; and preparest the rain and the dew. Thou vifitest the earth, and waterest it; thou makest it soft with showers; thou blessest the spring thereof. Thou givest us the former and the latter rain in its season, and reservest unto us the appointed weeks of harvest. Thou crownest the year with thy goodness, &c.*

A short and general acknowledgment of the power, wisdom, and goodness of God in the works of his creation and providence, seems to be all that is necessary in acts of private devotion; which certainly should not consist in a collection of poetical images, and sublime expressions, relative to the sun, moon, and stars.

One of the best compositions in this collection is a general prayer, compiled from the liturgy of the church of England. The author has shewn ingenuity in the arrangement of his materials.

In reviewing this work we have, perhaps, carried our ideas too high. Critics and philosophers require, that compositions of this nature should be written with great delicacy and judgment; that the sentiments should be just and important, the language pure and expressive, free from the least tincture of affectation, and at the same time warm and animated. But plain pious Christians will be satisfied if their manuals of devotion are not so refined. By these then the work before us may be used with pleasure and advantage.

X. *An Objection drawn from the Act of Union, against a Revision of the Liturgy, and other ecclesiastical Forms, considered: In several Letters to a Divine of the Church of England. The whole now submitted to the impartial After-thoughts of William Blackstone, Esq. Author of the Commentaries on the Laws of England. 8vo. Pr. 1s. 6d. Dilly.*

IN the first of these letters the author states the point, which is the subject of the present dispute, in this manner.

‘The act of Union of the two kingdoms of England and Scotland, was passed and settled in the fifth year of queen Anne, 1707. By this statute, as a learned commentator upon it informs us, the acts of *uniformity** of 13 Eliz. and 13 Car. II.

* ‘There was no other act of *uniformity* in the reign of this queen besides that of the *first* year, which is generally prefixed to our Book of Common Prayer. The act of 13 Eliz. here referred to, bears a *different* title.’

(except as the same had been altered by parliament at that time †) and all other acts then in force for the preservation of the church of England are declared perpetual; and it is stipulated that every subsequent king and queen shall take an oath inviolably to maintain the same within England, Ireland, Wales, and the town of Berwick upon Tweed. And it is enacted that these two acts (recited in the Statute of Union, c. 5. and 8.) “shall for ever be observed as fundamental and essential conditions of the union.”

‘ Dr. Blackstone’s observation here is this: “That whatever else may be deemed *fundamental and essential* conditions, the preservation of the two churches of England and Scotland in the *same* state they were in at the time of the Union, and the maintenance of the acts of uniformity which establish our Common Prayer, are expressly declared so to be.” And he adds, That therefore any *alteration* in the *constitution* of either of those churches, or in the *liturgy* of the church of England, would be an infringement of these *fundamental and essential* conditions, and greatly *endanger* the union.” Comment on the Laws of Engl. 6. 1. Introd. §. 4.

‘ These are the professor’s arguments, whereby he seems to be fully of opinion that *no alteration*, of any kind, can be made in our Book of Common-Prayer, without infringing the Act of Union.

‘ If this opinion is solid, and agreeable to the great and true design of that act, taking it altogether in all its parts and connections, we are never to expect any, the least, reform of our Liturgy from what it is at present, and was when that act was made, and vain therefore have been all our reasonable hopes of such a favour, and our applications to obtain it.

‘ If there be room still allowed for reasoning upon the point, a great variety of arguments will occur, which may seem to invalidate those of the professor, how strong soever they may appear to be.

‘ I shall not trouble myself on this occasion, to make any formal detail of those arguments, leaving that to others, who have more leisure to consider the subject, and better abilities to exhibit it in its true light.

† ‘ *At that time*, viz. the time of the Union. But the words of the Union-act are, “Otherwise than such clauses in the said acts, as have been repealed or altered by any subsequent acts of parliament.” As particularly for one, by the Toleration-act.—Such oversights, however, if we must call them so, may be deemed very pardonable in so voluminous an undertaking, of so complicated a nature, and so replete with difficulties.’

‘ For

For the present, it seems somewhat unaccountable to me (allowing to all other persons their just freedom of judgment) that since the time of the aforesaid Union, now near three-score years past, many men of great understanding and knowledge in the laws, have considered the matter in a different light, as not having the least apprehension that any obstruction to a moderate and reasonable revival of our liturgy, could arise from the act now in view.

I propose no more in this imperfect sketch I give you, than to set down what shall occur to me, upon recollection, in the public declarations of such learned and worthy men; observing no methodical rule of distribution, but taking them all indiscriminately, as they shall happen to fall in my way.

Our author proceeds to lay before his readers the sentiments of Dr. Nicholls the commentator on the Book of Common Prayer, and those of bishop Burnet in favour of a farther reformation in the church; and adds,

I could here subjoin a considerable number of other respectable and weighty authorities, all pointing out the necessity, or, to say the least, the expedience and utility, of a review of our ritual and other ecclesiastical matters that are now in a state of some disorder for want of such a timely remedy. Men of the greatest wisdom and sagacity, and of the most extensive knowledge in the affairs of our constitution, and the means of its safety and prosperity, have made these observations, and that even *since* the union; and they express their sentiments in such a manner, as if they had never heard a syllable, nor ever in the least imagined, that the act of union could create any impediment to a farther and just reformation. It must have appeared to them, to be contrary to all reason, as indeed it is, that any legislature should knowingly and deliberately tie itself down, by an act of its own, to be for ever in bondage, and never make the least attempt afterwards to re-inspect any part of the constitution, in order to strengthen and improve it, where found to be weak and defective. Laws of this kind, if any such can well be supposed to have passed a senate, are, I think, universally allowed, by all reasonable men, to be *ab initio*, and *ipso facto*, void and of no force; their authority in regard to all such clauses as are point-blank contrary to right reason, and inconsistent with the good of the community, being null and ineffectual from the moment that such laws are enacted. Which surely, in calm reason, equity and candor, can never be supposed to have been the design of our English legislature, when they drew up and enforced that act of union.

It may, I presume, be very pardonable, upon this occasion, to produce the determination of a gentleman of the law, whom

every one will allow to be a competent judge of his own meaning, and every one may hope, that he intended consistency therein.

‘ This is one of his general rules and maxims relating to acts of parliament.

“ *Acts of parliament* derogatory from the power of *subsequent* parliaments, *bind not*.” And the reason he gives, a valid one I conceive, is this: “ Because, saith he, the legislature, being in truth the sovereign power, is always of equal, always of absolute authority. It acknowledges no superior upon earth; which the prior legislature must have been, if its ordinances could *bind* the *present* parliament. And upon the same principle Cicero, in his letters to Atticus, treats with a proper contempt these *restraining clauses*, which endeavour to tie up the hands of *succeeding* legislatures. *When you repeal the law itself*, says he, *you at the same time repeal the prohibitory clause*, which guards *against* such a repeal.” Introd. Sect. 3. 90, 91.—Again: “ If out of acts of parliament there arise collaterally any *absurd* consequences, manifestly contradictory to common *reason*, they [*those acts*] are, with regard to those collateral consequences, *void*.”—And further, “ Over and above the laws of England, *equity* is also frequently called in to assist, to moderate, and to explain *it*” [*them*, viz. the *laws*.]

‘ So that we may now freely join with the same learned gentleman in his observation, “ That *sometimes through haste and inaccuracy, sometimes through mistake and want of skill, many have published very crude and imperfect (perhaps contradictory) accounts*” of some things.’

The second and third letters contain queries and observations upon the subject of a review; and the fourth, heads of some additional arguments, which may be urged, in opposition to the professor’s interpretation of the statute to defeat the hopes of a revival of our liturgy.

In the fifth letter some clauses in the act, relating chiefly to Scotland, and certain alterations made there, since that act, are considered and applied to the foregoing subject.

From the arguments which this able and judicious writer has advanced upon the point in question, it seems to be very clear (as indeed it does upon the slightest consideration) that the church of England, as well as every other community whatever, has an absolute right to revise, reform, and improve its own constitution, in all matters that any way concern the advancement of the gospel in its purity and truth.

To these letters the author has subjoined a Postscript, in which he takes notice of some new publications relative to the same

same subject, and some candid declarations of Dr. Blackstone, which appear much to his credit, in his reply to Dr. Priestly's Remarks.

XI. *Letters to the honourable Mr. Justice Blackstone, concerning his Exposition of the Act of Toleration, and some Positions relative to religious Liberty, in his celebrated Commentaries on the Laws of England.* By Philip Furneaux, D. D. 8vo. Pr. 2s. 6d. Cadell.

Whoever considers the various lights in which the act of toleration has been viewed by men of different persuasions amongst us; the difficulty, perhaps we may say, the impossibility of determining what are the proper boundaries of religious liberty; and above all the different passions of men, operating in this instance under the influence of their respective situations, prejudices, and interests, will not be surprised to find the controversy revived upon every little incident which may alarm the apprehensions of those who are in any degree concerned in the dispute. But though we have had a multitude of tracts on toleration and religious freedom, yet when the debate is conducted by writers of learning, ingenuity, and candour, we may reasonably expect, that their productions will throw additional light upon the subject: and in this case every sensible and unprejudiced reader will regard only truth and reason, on whatever side they appear.

The author of these letters opens his charge against the learned commentator on the Laws of England in this manner.

‘In the fourth volume of your Commentaries, chapter the fourth, p. 53. I am sorry to find the following passage: “The penalties (viz. those which are laid upon the Dissenters by abundance of statutes, in particular by 31 Eliz. c. 1. 17 Char. II. c. 2. 22 Char. II. c. 1.) are all of them, suspended by the statute 1 Will. & Mar. st. 2. c. 18. commonly called the toleration act, which exempts all Dissenters (except Papists, and such as deny the Trinity) from all penal laws relating to religion, provided they take the oaths of allegiance and supremacy, and subscribe the declaration against Popery, and repair to some congregation, registered in the bishop’s court or at the sessions, the doors whereof must be always open: and dissenting teachers are also to subscribe the thirty-nine articles, except those relating to church-government and infant-baptism. Thus are all persons, who will approve themselves no Papists or opposers of the Trinity, left at full liberty to act as their consciences shall direct them in the matter of religious worship.”

‘ This is all you say of the toleration-act in your Commentaries; and before I make any observations upon it, I beg leave to mention a passage in your answer to Dr. Priestley; who had observed, that he “ did not know that MERE *nonconformity* was any crime at all in the laws of England—since the act of toleration :”—You say, that you “ beg leave to inform Dr. Priestley, since it seems he is yet to learn it, that nonconformity is still a crime by the laws of England, and hath severe penalties annexed to it, notwithstanding the act of toleration, (nay expressly reserved by that act) in all such as do not comply with the conditions thereby enjoined. In case the legislature had intended to abolish both the crime and the penalty, it would at once have repealed all the penal laws enacted against nonconformists. But it keeps them expressly in force against all Papists, oppugners of the Trinity, and persons of no religion at all: and only *exempts from their rigour* such serious, sober minded Dissenters, as shall have taken the oaths, and subscribed the declaration at the sessions, and shall regularly repair to some licensed” (registered) “ place of religious worship. But though these statutes oblige me to consider nonconformity as a breach of the law, yet (notwithstanding Dr. Priestley’s strictures) I shall still continue to think, that *reversing the ordinances of the church* is a crime of a much grosser nature than the other of mere *nonconformity*.”

‘ So that, in your opinion, Sir, mere nonconformity is a crime, though not so great as some others, and is so considered in the eye of the law, notwithstanding the toleration-act. The *penalties*, indeed, by that act are *suspended*, but the *CRIME* subsists still.’

The author proceeds to prove, that the crime of nonconformity is abolished together with the penalties, with respect to those who are qualified as the act directs. This proof he deduces, 1. from the mode of expression in that clause of the act, which repeals the penal statutes with regard to such persons; 2. from those clauses which protect the dissenting worship; 3. from the unanimous judgment of the commissioners delegates, and of the house of lords in the sheriff’s case; the grounds of whose judgment, he says, appears to be, that Dissenters are freed from the crime as well as the penalties of nonconformity.

In the second letter the author examines the sentiments of the commentator, concerning the punishment of heresy, and shews that temporal penalties are improperly applied to cases of heresy.

In the third he considers Dr. Blackstone’s account of the penal statute against the deists, and assigns several reasons against the punishment of infidels by the magistrate.

In the fourth he shews, in opposition to Dr. Blackstone, that the penal statute against speaking in derogation of the Common Prayer is too severe and intolerant.

The fifth letter contains an examination of Dr. Blackstone's opinion, that an alteration of the church-constitution or liturgy, would be an infringement of the act of union; and the sixth consists of remarks on the test law, shewing, that it is unjust to exclude any good subjects from civil privileges on a religious account, that such exclusion is not conducive to the good of the state, and that a sacramental test is little or no security to the church, &c.

In the last letter the author considers a passage in Dr. Blackstone's chapter of premunire, which he thinks contains an unjust reflection on the principles of the Dissenters, with respect to society.

In the course of this work, Dr. Furneaux appears to be an ingenious and respectable writer; and has made a number of observations which denote an enlarged and liberal mind. Yet sometimes, if we are not deceived, he seems to have betrayed an undue prejudice and partiality in favour of his own persuasion. Of this nature is the following observation:

' Submitting to the decisions of human authority in matters of faith, is sometimes prejudicial to, and even subversive of, true religion, where it does not issue in downright hypocrisy. For as, on the one hand, by the exercise of our rational faculties in searching after truth, we are not only likely to arrive at it, but to improve in the love of it, in candor, docility, and openness to conviction; and are disposed to submit to its influence: so, on the contrary, in proportion as we resign ourselves to the conduct of human authority, truth loses its charms, and its influence over us; and we become blind to its clearest evidences, and brightest characters, and are thus prepared to be led into the most absurd superstitions, and vilest corruptions of religion.'

If we were to take our opinion of the Dissenters from this passage, we should suppose, that, as they pretend to disclaim all human authority in matters of religion, so they are equally 'improved in the love of truth, in candor, docility, and openness to conviction;' and that, on the other hand, the clergy of the church of England, who have subscribed to the XXXIX Articles, and declared their assent and consent to the Common-Prayer, are proportionally insensible to 'the charms and influence of truth, blind to its clearest evidence and brightest characters, and prepared to be led into the most absurd superstitions, and vilest corruptions of religion.'

This,

This, we apprehend, is the consequence which necessarily follows from our author's remark, as it stands connected with the subject of his letters. For submission to the decisions of human authority, is the great objection which this writer, and others of the same persuasion, alledge against the established church. But how fair and equitable this representation is, either in one case or the other, we shall leave the impartial reader to determine.

In speaking of the proper temper and conduct of Christians who revile their holy religion, he makes these observations :

‘ If it be enquired, whether men shall be suffered with impunity to “ *affront* Christianity, and depreciate its efficacy,” by reproaches and calumnies, offensive to every Christian ; a different case from simply disbelieving or modestly opposing it : I answer, that, provided it be unwarrantable to support the belief of Christianity, and to confute its opposers, by penal laws and the sword of the magistrate, its professors should be exceeding tender how they animadvert, in this way, on the *manner* in which the opposition to it is made : a thing, comparatively, of little consequence. For, though calumny and slander, when affecting our fellow-men, are punishable by law ; for this plain reason, because an injury is done, and a damage sustained, and a reparation therefore due to the injured party ; yet, this reason cannot hold where God and the Redeemer are concerned ; who can sustain no injury from low malice and scurrilous invective, nor can any reparation be made to them by temporal penalties ; for these can work no conviction or repentance in the mind of the offender ; and if he continue impenitent and incorrigible, he will receive his condign punishment in the day of final retribution. Affronting Christianity, therefore, does not come under the magistrate's cognizance, in this particular view, as it implies an offence against God and Christ.

‘ If you say, that insulting and reviling religion is very offensive to good men, and ought, on that account, to be prohibited and punished : I observe, so are all transgressions of the divine law, very offensive to good men ; but they are not, for that reason, all punishable by the magistrate. In the case of gross lying, heinous ingratitude, and many other vices which might be mentioned, though no one thinks of applying to a court of justice on the occasion, yet every good man will treat these vices, and those who are guilty of them, with just abhorrence and detestation. And the same, and no other, I apprehend, should be their conduct, when infidels, with an offensive indecency, vent their impotent rancour against the religion of Jesus.

‘ If

‘ If you alledge, that this licentious manner of treating religion, will “depreciate its efficacy” on the minds of men, especially of the undiscerning and thoughtless, which are commonly the major part; I answer, that the contempt and abuse which infidels throw upon religion, will, in the end, entail disgrace and infamy on themselves. Their ribaldry and scurrility will be despicable and disgusting to the more sensible part of our species; and while there are Christians, especially Christian ministers, in the world, I trust, there will always be proper persons, who will expose to the most ignorant and unreflecting, the gross folly and injustice of such abuse, and render those who are guilty of it the objects of contempt to the lowest of the people: whereas, if punished by the magistrate, they would be the objects, probably, of their pity: a circumstance which would procure their insinuations and suggestions to the prejudice of religion a much more favourable reception, than they would otherwise be like to obtain.

‘ Indeed, discovering a disposition to take refuge in temporal penalties, whenever any person in discourse or writings misrepresent and revile (or, as you stile it, *affront*) our holy religion, and depreciate its efficacy, is acting as if we apprehended the cause had no other and better support. Whereas, for three hundred years after its first promulgation, Christianity maintained its full reputation and influence, (though attacked in every way which wit or malice could invent) not only without the assistance of, but in direct opposition to the civil power. It shone with the brighter lustre, for the attempts to eclipse it. And the insults and calumnies of its enemies were as ineffectual to its prejudice, as either their objections, or, what were more to be feared, their persecutions. And as it was during that period, so will it always be, if there be any ground to rely on that promise of our blessed Saviour concerning his church, that “the gates of hell shall not prevail against it.”

‘ In the mean time, compassion to all ignorant, petulant, malicious adversaries of our holy religion; and a desire to obviate the mischief they do, by refuting their arguments, exposing their petulance and malice, and, if possible, working conviction in their minds; are the dispositions which such contemptible attacks on the honour of the Christian religion, and its author, should excite in his genuine disciples. We should argue with such men, not persecute them; should endeavour to rescue others from the danger of being infected by their principles, with cool reasoning; but we should be careful how we attempt to punish them, lest we *harden* instead of reclaiming them: lest we leave room for others to imagine, that not their scoffs and insults, but their *arguments*, have provoked us

by being unanswerable. And indeed, provided it be wrong to animadvert, by temporal penalties, on the calm reasoning of infidels against Christianity; it would, surely, be *imprudent* to punish them for what renders their arguments, if there be any, less formidable and prejudicial; I mean, their revilings and their scurrility. It is *imprudent*, I say, by a prosecution, to hold up to publick notice, to introduce into all conversation, and excite peoples curiosity after, those scurrilous writings, which would otherwise quickly sink with their authors into perpetual oblivion. Many infidels, in modern times, have united their efforts against the Christian religion; and they have railed, at least some of them, much more than they have reasoned; but they have been heard, and confuted; and most of them are only remembered by the excellent apologies for Christianity, which they have been the occasions of producing. I hardly think they and their works would have been so soon forgotten; I am sure, our religion would not have received such honour, nor infidelity such disgrace, and such a total defeat, if, instead of being answered by the learned writers, who have employed their abilities to so laudable a purpose, they had been prosecuted, fined, imprisoned, or suffered any other ignominious or cruel punishment, by sentence of the magistrate. Those who call for the aid of the civil power, and for the infliction of pains and penalties, in support of the Christian religion, forget the character and conduct of its divine author; who, when his apostles, out of zeal for his honour, would have invoked fire from heaven on the unbelieving Samaritans, because they had just *affronted* him, severely rebuked them: "Ye know not what manner of spirit ye are of; the Son of man came not to destroy mens lives, but to save them."

' In what I have said, let it not be supposed, that I have pleaded the cause of infidelity. No; I have pleaded that of Christianity; in my own opinion at least; the mild and forbearing spirit of which religion, I desire more and more to imbibe, to regard all its doctrines and precepts as the rule of my faith and manners, its promises as the foundation of my hopes, and the scheme of redemption through Jesus Christ as my highest consolation and joy. It is, indeed, from my reverence for it, and attachment to it, and zeal for its true dignity and honour, that I will ever vindicate it from the *least suspicion* of being a persecuting religion: a suspicion, which, if it were just, would be a greater brand of ignominy, and do it more real discredit, than all the invidious misrepresentations and calumnies of its adversaries. And this it becomes those seriously to consider, who would wipe away the dishonour done it, by methods

methods that would double the disgrace, not only on themselves, but on the noble cause which they profess to espouse.

In the former part of this quotation the author seems to have carried his lenity too far. For upon the same principles he might urge, that no profane swearing, blasphemy, or breach of the sabbath, however flagrant, ought to come under the cognizance of the magistrate. But this would be giving such a toleration to licentiousness, as will be contended for by no person, who wishes to see a public regard to decency, virtue, and religion preserved amongst us.

XII. *Institutes of Moral Philosophy. For the Use of Students in the College of Edinburgh.* By Adam Ferguson, LL. D. 1240. Pr. 3s. Cadell.

THIS publication is little more than a syllabus of the professor's lectures to his pupils, *sed patet ex pede Hercules.*

The doctor's analysis of moral philosophy, is, in many respects new, and, in general, accurate and ingenious. Under most of his principal divisions, there are abundance of leading thoughts and general propositions, that must engage him in very curious details and dissertations, the illustrations and evidences of which must certainly render his prelections equally useful and entertaining.

The original hints thrown out in the course of this work on a great variety of subjects, will frequently open fields of agreeable and instructive speculations to proficients in this capital science, and be exceedingly valuable to such as are employed in teaching it. To all the lovers, and especially to all the teachers of moral philosophy, we may venture to recommend Dr. Ferguson's masterly compendium, as a book they will peruse with profit and with pleasure.

We cannot convey a juster idea of it to our readers, than by transcribing the contents, which are as follow,

INTRODUCTION.

Of knowledge in general.—Of science.—Of the laws of nature.—Of theory.—Of moral philosophy.—Of pneumatics.

PART I. The natural history of man.

History of the species.

General arrangement.—Of the form and aspect of man.—Man's residence, and manner of subsistence.—Varieties of the human race.—Period of human life.—Disposition of man to society.—Of population.—Varieties of choice and pursuit.—Arts and commerce.—Disparity and rank.—Of political establishments.—Language and literature.

‘ History of the individual.

‘ General arrangement.—Of consciousness.—Animal sense and perception.—Observation.—Memory.—Imagination.—Abstraction.—Reasoning.—Foresight.—Propensity.—Sentiment.—Desire and aversion.—Volition.

‘ P A R T II. Theory of mind.

‘ General Observations.

‘ Enumeration of physical laws.

‘ Laws of the understanding.—Laws of the will.

‘ The foregoing laws applied, &c.

‘ Of Interest.—Emulation.—Pride.—Vanity.—Probity.—Moral approbation in general.—The object of moral approbation.—The principle of moral approbation.

‘ Of the nature and future prospects of the human soul.

‘ Of the immateriality of the soul.—Of the immortality of the soul.

‘ P A R T III. Of the knowledge of God.

‘ Of the being of God.

‘ Of the universality of this belief.—Of the foundations of this belief.

‘ Of the attributes of God.

‘ Of these attributes in general.—Of the unity of God.—Of power.—Of wisdom.—Of goodness.—Of justice.

‘ Of the belief of the immortality of the soul, &c.

‘ P A R T IV. Of moral laws, and their most general applications.

Definitions.

‘ Of good and evil in general.

‘ Of the objects of desire or aversion.

‘ General division.—Of life and death.—Of pleasure and pain.—Of excellence and defect.—Of happiness and misery.—General inferences.

‘ Of the degrees of happiness, and the means of improvement.

‘ Of the actual attainments of men.—Opinions productive of misery.—Opinions productive of happiness.

‘ Of the fundamental law of morality, &c.

‘ The law, and its immediate consequences.—Application to the mind.—Application to external actions.—Diversity of opinions concerning the morality of external actions.—Causes of this diversity.—Difference of the case.—Difference of choice.—Difference of interpretation.—Fundamental laws of external action.—Different sanctions under which external actions are required, &c.—Parties to whom laws apply.

‘ P A R T V. Of Jurisprudence.

‘ The foundations of compulsory law.

‘ The

- The rights of men in general.
- Laws of defence in general.
 - Difference of rights.
- General division.—Rights personal.—Rights real.—Original rights.—Adventitious rights.
 - Laws of acquisition in general.
 - Law of occupancy.
 - Law of acquisition by labour.
 - Law of acquisition by contract.
 - The obligations of contract.—Laws of contract in general.—Contracts of different denominations.—The exceptions to contracts in general. Exceptions peculiar to conditional and reciprocal contracts.
 - Law of acquisition by forfeiture.
 - Of the law of acquisition as applicable to particular rights.
 - Of possession.—Of property.—Of command or service.
 - Of the law of defence.
 - Of the means of defence in general.—The case of parties strangers to each other.—Case of fellow-citizens.—Case of nations.—Conclusion of jurisprudence.

• P A R T VI. Of Casuistry.

- Of the sanction of duty in general.
 - Of the sanction of religion.
 - Of the sanctions of public repute.
 - Of the sanction of conscience.
 - Of the tendency of virtue in external actions.
- Of the different branches of virtue.—Duties referred to probity. Duties referred to prudence. Duties referred to temperance.—Duties referred to fortitude.—Uses of casuistry.—Of merit and demerit.

• P A R T VII. Of Politics.

- Introduction.
 - Of public œconomy.
- Of national resources in general.—Of populousness.—Of riches.—Of revenue.
 - Of political law.
 - Of this law in general.—Of the safety of the people.—Of the happiness of a people.—Of the fitness of the institution to the people.—The distribution of office fitted to the constitution.—Importance of political institutions.

As specimens of the doctor's manner, we subjoin the following extracts.

- *Of the Sanction of Religion.*
- Religion is the sentiment of the mind relating to God.
- The

The sanction of religion is its tendency to influence mens conduct.

‘ This tendency is of two kinds.

‘ The first is, to make men love wisdom and beneficence, as being the characteristics of the Supreme Being, whom they adore ; and to make them love their situations, and their duties, as being appointed by Providence.

‘ The second is, to make them hope for rewards, and to fear punishments.

‘ The religious doctrine of rewards and punishments is a species of compulsory law, extending to all the thoughts and inclinations, as well as the actions, of men.

‘ This law, in all its extent, can be safely applied by every person only to himself.

‘ When magistrates think themselves armed with the sanction of religion, and intitled to restrain thoughts as well as actions, they attempt what is placed beyond the reach of their power.

‘ Superstition, or the abuse of religion, has been accompanied with very fatal effects :

‘ With a misapplication of moral esteem, and the substitution of frivolous rites for moral duties ; with cruel animosities of party, and a false apprehension of sanctity in any acts of injustice and horror that proceed from a supposed religious zeal.’

‘ *Of the safety of the people.*

‘ By the *people* is to be understood, not any separate class, but all the members of the community, the magistrate as well as the subject.

‘ The safety of the people consists in the secure enjoyment of their rights.

‘ That the rights of men may be secure, it is necessary, either that there should be no one to invade, or that there should be a sufficient power to defend.

‘ The first is not to be expected in human affairs ; the second is the principal object of political establishments.

‘ It has been the object, or the fortune, of some communities, to possess members who might be intrusted with any powers.

‘ It has been the object of other communities, to grant such powers only as might be intrusted with any men.

‘ These several cases, real or supposed, may be intitled, The government of *Innocence*, of *Virtue*, and of *Law*.

‘ Under the government of innocence, or of virtue, matters of form are easily adjusted.

‘ Under

‘ Under the government of law, it is necessary, that the rights and obligations of men should be clearly expressed.

‘ This is the object of conventional law.

‘ In every convention is supposed the consent of parties given in person, or by others properly authorised.

‘ The sovereign is authorised to enact laws.

‘ Laws relate to the constitution, to civil rights, or to crimes.

‘ The most perfect laws relating to the constitution, are such as confer on the magistrate power to restrain crimes, and to defend the community; but under limitations sufficient to prevent the abuse of this power.

‘ The most perfect laws relating to civil rights, are such as effectually secure every person in his state.

‘ It is the maxim of civil law, That every person should remain in his possession, until a better title is undoubtedly proved.

‘ Laws relating to crimes, prescribe the form of trials, and point out the overt acts for which certain punishments are appointed.

‘ The following are maxims of natural law relating to prosecutions.

‘ That every person is to be deemed innocent until he is proved to be guilty.

‘ That no one shall be obliged to give evidence that may affect himself.

‘ That no one shall be tortured into confessions or discoveries of any sort.

‘ That no one shall be punished, unless he shall have committed such overt acts as the law has pronounced to be criminal.

‘ That it is better the guilty escape, than the innocent suffer.

‘ That no severer punishment be inflicted for any crime, than is required to correct the guilty, and deter others.

‘ To secure legal rights, it is necessary that the laws should be strictly interpreted and applied.

‘ Under the government of law, discretionary powers are not safely intrusted, except to judges named by the parties; or to juries purged by the challenge of parties, and interested equally to protect the innocent and to punish the guilty.

‘ In the security of rights consists civil and political liberty.

‘ Liberty is opposed to injustice, not to restraint; for liberty even cannot subsist without the supposition of every just restraint.

• Natural liberty is not impaired, as sometimes supposed, by political institutions, but owes its existence to political institutions, and is impaired only by usurpations and wrongs.

• The laws of different communities bestow unequal privileges on their members; but liberty consists in the secure possession of what the law bestows.

• These are the most salutary laws which distribute the benefits and the burdens of civil society in the most equal manner to all its members.'

XIII. *Observations on a Pamphlet, entitled, Thoughts on the Cause of the Present Discontents. By Catharine Macaulay. 8vo. Pr. 1s. Dilly.*

Assume a virtue, if you have it not. SHAKESPEARE.

IN this pamphlet our political heroine declares war against the author whose performance she has undertaken to review.—Of her motto we must observe, that in the original place, where the advice is given, it is just and proper: it is addressed by Hamlet to his mother; and when a woman has broken down the bounds of all decorum, when she lives *in the rank sweat of an adulterous bed*, it then becomes necessary to bid her have *some* regard to decency, if she *has* renounced all virtue. Hypocrisy, as far as it serves to throw a veil over the sensual gratifications of the fair sex, may be considered as part of the female toilet; but the assumption of a virtue which we have not, can only lead among men to fraud, dissimulation, and all the vices of a counterfeited character. Whatever a political writer may think upon certain points or principles; we hold it just that he should avow his sentiments. His real character is thereby made known, and the public are enabled to judge whether a man of his cast of thought can be of service in public affairs. Let him suppress his political creed, and when he has worked himself into employment, the effects of his administration will be the more pernicious, as he will endeavour to obtain his end by secret machinations.—Having premised thus much, we now proceed to analyse the work before us.

• It is an undertaking of the highest difficulty as well as delicacy to point out the corruptions or mistakes of men, whose disappointed ambition hath led them to offer their services to an alarmed and enraged populace, and whose abilities of character and situation promise a successful exertion in the cause of opposition. I will ever in all great points of national welfare, express my genuine opinions to my countrymen; and on this consideration alone I undertake the invidious task of making disagreeable observations on the

the baneful tendency of a pamphlet, entitled, "Thoughts on the Cause of the present Discontents."

The pamphlet in question is written with great eloquence, acuteness, and art; but its fine turned and polished periods carry with them a poison sufficient to destroy all the little virtue and understanding of sound policy which is left in the nation. Whilst the obvious intent of this pernicious work is to expose the dangerous designs of a profligate junto of courtiers, supported by the mere authority of the crown, against the liberties of the constitution; it likewise endeavours to mislead the people on the subject of the more complicated and specious, though no less dangerous manoeuvres of aristocratic faction and party, founded on and supported by the corrupt principle of self-interest.

It is often retorted on speculative reasoners in policy, that not having been engaged in the practical parts of administration, they are apt to run into refinements incompatible with the gross and vicious nature of human affairs. Had these practical gentlemen ever attempted to prove that their speculative antagonists grounded their positions on a false mistaken notion of a non-existing virtue in mankind, there would be some weight in their assertions: but as all systematical writers on the side of freedom, plan their forms and rules of government on the just grounds of the known corruption and wickedness of the human character, I shall be apt to suspect with the vulgar that their opinions are solely formed on sinister views.

Had any thing besides a mode of tyranny more agreeable to the interests of the aristocratic faction, which took the lead in the opposition to the arbitrary administration of king James, been the probable consequence of the Revolution; that important circumstance in the annals of our country had never taken place.

The extension of popular powers hath ever been regarded with a jealous eye by a misinformed and selfish nobility. To diminish the force of new acquired privileges, and as a bulwark to the party against the dreaded vengeance of a routed, though hardly subdued faction, the power of the reigning prince was to be strengthened by every diabolical engine which the subtle head and corrupt heart of a statesman could invent. The nation, instead of being the paymasters, were to become the creditors of government. The larger the national debt, the stronger was supposed to be the operation of this state engine; the more the people were beggared, the more it diminished their constitutional independency; and the largeness of the revenue, necessary for the supply of so expensive a government, with the yearly interest to be paid to its creditors, it was foreseen would afford variety of excuses for levying exorbitant taxes on the public: and thus the management of the revenue would give so large an additional power to the crown, as to make ample amends for the loss of a few idle prerogatives.

The wicked system of policy set on foot by the leaders of the Revolutionists in the reign of king William, and which proceeded perhaps more from fear of personal safety than from any very malicious intent against their country, was thoroughly completed under the administration of their sons. But whilst this state faction, who called themselves whigs, but who in reality were as much the destructive, though concealed enemies of public liberty, as were its more generous, because more avowed adversaries the tories; whilst they were erecting their batteries against those they termed inverte-

terate Jacobites and prejudiced republicans, it never came into their heads, that they were ruining their own importance, and, consequently, rendering the crown strong enough to set all parties at defiance, to put them on their good behaviour, and to treat them with that contempt which is natural to a sovereign in the plenitude of independent power.

‘ To argue mankind into hazardous exertions of opposition for particular interests alone, is a consummate piece of indiscretion, which nothing could make us believe practical politicians to be guilty of, had we not been convinced to the contrary by the obvious tendency of the work intitled, “ Thoughts on the Cause of the present Discontents,” supposed to be written by a man whom we may justly esteem the mouth of the faction.

‘ In a work, where all the fetters laid upon public liberty are not only regarded with indifference, but treated as necessary evils, rather to be supported than abolished; we cannot help smiling to hear the author with all the power of eloquence pathetically lamenting, as a man who had remotely felt something of the humiliation, the dependent, invidious, and mortifying state of that very immediate slave to an absolute monarch, a minister of state: we cannot, I say, help smiling to hear a philosopher and a politician lament the natural consequence of those very circumstances which he esteems necessary in government.

‘ The lucrative prospect which a seat in parliament, in the present mode of corruption, gives for the enriching the representative, at the expence of his country and constituents, is the great root of political evil. Take away the cause, and the effect will cease; take away from the representative, by a quick and thorough circulating round of rotation, every such lucrative and corrupt prospect of private interest, and the warm contention for seats in parliament, both on the side of government and individuals, will sink into a coolness which will reduce such elections to the quiet calmness of a nomination for parish-officers. If triennial parliaments will not serve the turn, change the half, or the whole of your parliament yearly, and deprive your representatives of a corrupt and standing interest in the legislature, by debarring every member of parliament of the capacity of re-election under a certain term of years.

‘ Equally averse is the author of the Cause of the present Discontents against every other constitutional proposition for remedying the growing evils of our government, as against the orthodox principle of rotation; a place-bill would set the executive power at variance with the legislative, and hazard the forms of our excellent constitution.

‘ To correct evils which are allowed to be excessive, this mighty champion of the whig faction, the author of the Thoughts on the Cause of the present Discontents, proposes that the people should meet in counties and in corporations to scan the conduct of their representatives, and to send, I presume, disregarded petitions to the throne for the dissolution of a body of men, whom the very nature of their trust must render corrupt, and whose successors in office, such a trust continuing, must, from the very constitution of human characters, be equally treacherous and equally formidable.

‘ Our author does not forget to flatter his sovereign with the hopes, that were his party once taken into favour, the purse of the people would be as prodigally sacrificed to every lust of capricious grandeur

grandeur and expence, as it is at present supposed to be, to the venal machinations of state policy. Such infamous flattery, could it have any effect on a wife and just sovereign, was fitter for the royal ear than for public criticism.

The disappointments produced by the treachery of leaders, after any sharp, obstinate, or dangerous opposition to government, are very pernicious to the freedom of society, by the languor which the want of confidence must necessarily introduce in popular exertions. I would warn my countrymen from entering into any dangerous or even vigorous measures against the conduct of their present governours, without exacting a political creed from leaders, who, under the specious pretensions of public zeal, are to all appearances only planning schemes of private emolument and private ambition.

Mrs. Macaulay, we perceive, comes, in the close of her work, to call for a *political creed* from all candidates for office. The writer, whom she criticises, has given his, and the female politician has advanced her own. The public will judge between them, and will be able to decide whether they are both UTOPIAN; and, on the other hand, if both are practicable, which is the fittest to be adopted: *Non nostrum inter vos tantas componere lites*. The lady will excuse a scrap of Latin, when we assure her that no offence is intended.

Mrs. Macaulay's performance, upon the whole, is spirited and well written; and the public are obliged to her for taking the field against so formidable an antagonist as she has had to cope with; whose arguments she has frequently refuted, and whose secret intentions she has often pointed out. We are convinced that Mrs. Macaulay, whether right in her reasonings or not, writes from principle; and this is a compliment which cannot be paid to many political writers.

MONTHLY CATALOGUE.

14. *The Constitution defended, and Pensioner exposed; in Remarks on the False Alarm.* 8vo. Pr. 1s. Dilly.

THIS political adversary makes his attack with a shew of respect and moderation: but tho' his remarks are sometimes plausible and ingenious, they are seldom just or conclusive.

15. *Æolus: or the Constitutional Politician; with Remarks of a Briton on the Trial of the Irish Chairmen; a gentle Reproof to the Monthly Reviewers; and a free Conversation between an Elector and his Representative.* 8vo. Pr. 3s. sewed. Bladon.

The hero of this burlesque performance is Mr. Wilkes, who is represented in the attitude of Æolus, in Virgil Travestie. The ridicule, it may be imagined, is not of the most delicate kind: in the more argumentative parts, however, this letter is not destitute of many just and rational observations,

16. *An Oration delivered by the Rev. Mr. Horne, at a numerous Meeting of the Freeholders of Middlesex, assembled at Mile-End Assembly-Room, March 30, 1770. to consider of an Address, Remonstrance, and Petition, to his Majesty, &c.* 8vo. Pr. 6d. Wheble.

This oration, with an account of the proceedings at the time of delivering it, having already appeared in many of the news papers, as well as in some monthly publications, little need be said of it here. Mr. Horne has displayed no inconsiderable share of abilities as an orator; and, in some instances, a degree of candor and moderation, which some people would hardly expect from him. We wish he had been consistent throughout, and displayed the same impartiality in his long account of the affair of St. George's Fields, and particularly of the consequent trials. He is very severe in his remarks upon a certain eminent personage of the law. But we consider these as investives proceeding from the misguided zeal of party-rage; and doubt not but our readers will be of the same opinion.

17. *A short Narrative of the horrid Massacre in Boston, perpetrated in the Evening of the fifth Day of March, 1770. By Soldiers of the XXIXth Regiment, which with the XIVth Regiment were then quartered there: with some Observations on the State of Things prior to that Catastrophe. To which is added, an Appendix, containing the several Depositions referred to in the preceding Narrative; and also other Depositions relative to the Subject of it.* 8vo. Pr. 2s. Bingley.

The design of this narrative, originally published at Boston, and of the every-way dismal print in the front, is evidently to enflame, and keep up prejudices to their utmost extent. That unlucky affair, as if it had been a preconcerted conspiracy, like the slaughter of the Huguenots in France, and of the Protestants in Ireland, is dignified with the appellation of a massacre.—As far as we are able to judge, amidst the mist and darkness in which it is involved by the heated passions of both sides, it appears to have been purely accidental; and to have been the consequence of the ill humour which had been long increasing between the townsmen of Boston, and the two regiments quartered there. But if credit can be given to a great majority of affidavits, which are no fewer than ninety-six in number, there can be no doubt that captain P—— and his party were guilty of wilful and premeditated murder: though it must be remembered, that when people are inflamed to a certain degree, there is no difficulty in procuring evidences who will, even *bona fide*, prove any thing conformable to the prevailing disposition of the times.

18. *Innocent Blood crying to God from the Streets of Boston. A Sermon occasioned by the horrid Murder of Messieurs Samuel Gray, Samuel Maverick, James Caldwell, and Crispus Attucks, with Patrick Carr, since dead, and Christopher Monk, judged irrecoverable, and several others badly wounded, by a Party of Troops under the Command of Captain Preston: On the fifth of March, 1770, and preached the Lord's Day following. By John Lathrop, A. M. Pastor of the Second Church in Boston. 4to. Pr. 1s. Dilly.*

In consequence of a ridiculous fray, wherein both parties were blameable, a general tumult ensues; and in the midst of confusion, fear, and passion, several people are killed. On the Sunday following, Mr. Lathrop preaches this discourse, which bears all the marks of a furious and intemperate zeal. 'Innocent blood, says he, in the title, cries to God from the streets of Boston.' In the motto, 'Curst be their anger, for it was fierce, and their wrath, for it was cruel:' and in the Sermon, he exclaims in the following strain:

'If any one by design slay another, or any way cause an innocent person to be put to death, that innocent blood crieth unto God from the ground: it crieth for vengeance. It crieth to all who see it, or hear of its being shed. It crieth to the murderer himself, and requires him to submit to justice, and receive his punishment. It crieth to those that are witnesses, and requires them to give faithful testimony of what they know. Whoever knows of murder, and does not give information thereof, that the guilty may be brought to justice, will have innocent blood crying for vengeance to fall upon him. Innocent blood crieth to the magistrate, that the murderer be secured and brought to trial; it crieth to the judges, and requires that they see it avenged. And if innocent blood is not heard and avenged according to the strict requirements of the law of God and the laws of every good system of civil government, it will continue to cry, not only against the murderer, but the government and land, which suffers murderers to go unpunished.'

This language can only be paralleled by the harangues of the fanatical preachers in the days of Hudibras,

When gospel-trumpeter, surrounded
With long ear'd rout, to battle sounded.

The town-clerk of Ephesus*, by his conduct in a popular tumult, seems to have been a much wiser man, and more worthy of the character of a preacher of peace, than this pastor of the second church in Boston.

* Acts xix,

C c 4

19. *The Release of Barabbas; or, the Causes of popular Clamour and Discontent considered, in a Discourse on St. John, Cb. xviii. ver. 40. 4to. Pr. 1s. Baldwin.*

The design of this discourse is to exemplify the pernicious effects of popular faction, by the conduct of the Jews, when they furiously insisted on the crucifixion of Christ, and the release of Barabbas. The style of this writer is animated; and his reflections seem to be the result of real philanthropy.

20. *Four Letters, from John Philips of Liverpool, to Sir William Meredith, on a very recent Occasion. 8vo. Pr. 1s. Wheble.*

This publication arises from a private quarrel between these gentlemen. A challenge is implied, and the lie direct given to the b——t; but the world is left entirely in the dark, with respect to the nature of the offence, though it seems to have been given in a certain assembly.

21. *Usage of holding Parliaments, and of preparing and passing Bills of Supply, in Ireland, stated from Record. Published by Authority. To which is added, Annotations, together with an Address to his Excellency George Lord Viscount Townshend, Lord Lieutenant General and General Governor of Ireland. By C. Lucas, M. D. One of the Representatives of the City of Dublin in Parliament. 8vo. Pr. 1s. Robinson and Roberts.*

This publication relates to a dispute of the greatest consequence, in Ireland, still undetermined, and about which the minds of men are extremely agitated. It would therefore be impertinent in us to pretend to determine. We shall only mention one circumstance, which Dr. Lucas asserts to be true, leaving the reader to draw his own inferences from it.

The pamphlet, on account of which doctor Lucas addresses lord Townshend, and to which he writes annotations, was originally advertised to be printed by the king's printer, and to be published by authority. It was actually printed, but never, properly speaking, published; for it appears to have been with difficulty that Dr. Lucas procured a copy of it, which he has reprinted and published—(with what view may be easily conjectured) in the manner set forth in the above title.

22. *The Summons for the 18th of April, 1770. A Poem. 4to. Pr. 1s. 6d. Steidel.*

A satirical summons for celebrating the enlargement of Mr. Wilkes; well aimed, indeed, but not issued from the court of Parnassus.

23. *Hector. A dramatic Poem. 4to. Pr. 2s. 6d. Flexney.*

This performance, considered merely as a poem, has many beauties; but viewed in the light of a dramatic poem, may be

be charged with several imperfections. The tenor of the fable is too uniform to afford interesting incidents; the episodes sometimes have no concatenation with the catastrophe; and the whole is rather a representation of character than of action. The following simile, though not destitute of poetical beauty, seems to be impertinently snatched by Sarpedon, from the mouth of Hector.

‘ *Hec.* And in their peevish mood will deem of him—

‘ *Sarp.* As of a flower, that genial suns have call’d
From earth’s cold lap, and ripen’d into bloom;
Vigorous and bold its opening foliage shoots,
Foil’d each rude blast, and mocks the nipping frost;
Till a rapacious fair, with wishful eye,
And hand unpitying, crops the blossom’d sweet,
And to her bosom bears the lovely prize:
Its painted honours thus transplanted fade,
It droops its languid head, nor as before
Wantons in air, and wafts its fragrance round.’

The character of Cassandra is properly introduced, and supported with an agreeable enthusiasm; as those of Priam, Hecuba, Hector, Andromache, and Paris, are conformable to the representation exhibited of them in the *Iliad*.

The author, in many of the speeches, has infused genuine strokes of the *Graia spiritus Camæne*; and the following sentiment, which flows from the mouth of Hecuba, is worthy of a queen and a heroine.

‘ *Hec.* Oh, how I long to clasp my glorious boy,
Plumed in Pelides’ arms, celestial work,
And crimson’d, rash Patroclus, with thy blood!
Nor could I sorrow, if a manly scar
Stamp’d on his breast a spark of brighter honour,
Than the rich lustre of the mine can give.’

24. *The Old Women Weatherwise, an Interlude; as performed at the Theatre Royal in Drury-Lane.* 8vo. Pr. 6d. Bladon.

This Interlude is calculated only for an audience of old women; and we may venture to affirm, that had it been subjected to the judgment of Moliere’s house-keeper, it would scarcely have received her approbation.

25. *Pride and Ignorance, a Poem.* By Edward Nicklin, Gent. 4to. Pr. 2s. 6d. Baldwin.

This poem consists of above eight hundred lines. The reader will judge of the plan from the following argument, which the author has prefixed to it, and of the execution, from the following specimens which we have selected.

‘ The

'The author addresses his muse, and builds a castle in the air. A concise view of the soul. The subject opens with a description of a battle, and the dreadful effects of war; which are attributed to the ambition of princes. Ambition is the source of tyranny; under which is described the principal causes of the fall of the Roman empire; with applicable reflections upon the manners of the present times. Pride exhibited in various characters. Ambition, as it is the cause of a noble emulation, in opposition to a contemptible one, displayed in a few characters. From the above the subject falls naturally into reflections upon ignorance. A sea-storm and battle, with reflections upon ignorance. A ludicrous scene, discovering the folly and ignorance of mankind; with which the poem ends.'

This author attempts both the sublime and the humorous. For a specimen of the first take the following lines:

'The storm increasing, devils and furies bland,
All hell broke loose, their frightful battles read
The boiling, flaming, raging deep, that towers,
That, bellowing, shocks Olympus' dreadful powers!
The rocking, lab'ring ships, at random hurl'd
O'er faithless seas, 'gainst vengeful rocks are whirl'd,
Where bulg'd, and sunk, they feast the nether world.'

For a specimen of the latter, these will suffice:

'Worn out and tir'd, each man has told his tale,
And self-exhausted, other things prevail.
The news supplies them with the Ministry,
With Apprehensions, Wilkes, and Liberty.

'Curfus, he roars, and fires his mental spark,
And wakens Truth, by swearing he's i'th' dark.

'Gibus declares, when men get into place,
The Outs will murmur at their own disgrace:
That Wilkes and Rights, in ruling of the state,
Would prove as wrong as those the people hate.

'Squibbus in flames, not knowing where he goes,
Sets fire to Wilkes, or burns the Statesman's nose.'

26. *Appendix altera ad Opuscula. Oratiuncula, Collegii Medicorum Londinensis Cathedrae Valedicens. In Comitiiis, postride Divi Michaelis, 1767, ad Collegii Administrationem renovandam Designatis; Macchinaque incendiis extinguendis apta, contra periculosos rebelles Munitis; habita, A. D. Gvlielmo Browne, Equite Aurato, Praefide. 4to. Pr. 1s. Owen.*

27. *Appendix II to Opuscula. A Farewell-Oration, to the Chair of the College of Physicians, London. Spoken in the Comitia, the Day*

Day after Saint Michael, 1767, appointed for renewing the College-Administration; and fortified, by a Fire-Engine, against the incendiary Licentiates. By Sir William Browne, M. D. Translated from the Latin. 4to. Pr. 1. Owen.

The author of this ridiculous composition, not content with exposing himself in most despicable Latin, has rendered his absurdities more indelible by translating it into English. The following extracts from that curious version will serve as a specimen.

O ye rebel licentiates! by violating your faith, totally deserting the majority of your order, who obey, as behoves them, the statutes of the college, and deserve well from it; and soaring, by your pride and passion, both above your brethren, and above yourselves, because besides yourselves! O ye mimic, O counterfeit fellows! O ye so lately surgeons, apothecaries, from shops, and from such like low class, by our college-seal admitted, or rather, because you have been always called in our statutes by a better and righter name, *permissi*, permitted to exercise the faculty of physic in London and seven miles around the same, but not one foot farther, nor to any larger privilege, since even this itself may perhaps appear too large! O ye intire strangers to both our universities, the lights of science, not only to this kingdom, but also to the whole literary world: having mostly gotten your degrees, not from nursing mothers of learning, not from chaste matrons of letters, but from naked and beggarly academical harlots, most basely and miserably prostituting and selling themselves and their honours to every purchaser, even without so much as a sight of his person, and that too at a most pitiful price; who ought rather to seek for themselves a modest livelihood at their spinning wheel and loom.

O imitators! a most servile crew,

How is my scorn and jest provok'd by you!

To be free and speak the truth: while you, in this manner, have vainly attempted to sow your tail to our college, you have indeed tried to exhibit to me that ridiculous and absurd picture, so pleasantly described by Horace:

While female beauties all above praevoles,

To end below, in a black fly's tail.'

The praesident of the College of Physicians afraid of the rebel licentiates, mostly Scots! O horrible monster! what a disgrace would this be to me, what a disgrace would this be to you! For my own part, I certainly should sooner be afraid of flies, or gnats, than of this kind of medical wasps, making indeed a noise, and vibrating their tails, or, which means the same thing, heads, but having no stings either behind or before,

fore, and therefore spending their little souls in nothing else but noise.

But to come at length to a conclusion, lest I should give you disgust, to whom I would always wish to give pleasure: to this seat of honor, conferring honor on every one, even on me though unworthy; which, I confess, I have ardently been ambitious of; which, I assert, I have cheerfully been in possession of; but which yet, now satiated with honor, and devoted for the future to medical pleasure, due, if I mistake not, to the drudgery of physic discharged for more than half a century, I at this time most thankfully relinquish; it remains only, that, resolving never to be forgetful of the obligation, I should express my farewell, which I will do in a word,

BE IT PERPETUAL.

Such low and ridiculous rant is a greater satire on the fellows of the Royal College of Physicians, than on the *rebel* licentiates: for what shall we think of the abilities of a body, of which the author of such miserable jargon was judged worthy to be the head! Satiated, therefore, with his nonsense, as he with his *bonar*, we here take our farewell of Sir William Browne, and heartily pray, in his own words,

BE IT PERPETUAL!

28. *The Night and Moment. A Dialogue. Translated from the French, of M. Crebillon. 8vo. Pr. 2s. Richardson and Urquhart.*

This work, the authenticity of which seems to be pretty certain, is of such a nature, that we can neither analyse it, nor give any extracts from it. The translation appears to be too well executed. It is, in one sense of the words, neither immodest, nor indelicate, but is, perhaps, only the more dangerous on that score. If it gives a faithful picture, as from other accounts it seems to do, of the manners of French people of quality, they are such as, we hope, never will be imitated, like their other fashions and follies, by those of the same class in this country.

29. *The Conspiracy of the Spaniards against the Republic of Venice. Translated from the French of the Abbé St. Real. 8vo. Pr. 2s. 6d. Baldwin.*

The story of this conspiracy is well known both from the translation of it, printed in Croxal's Novels, and from its being the subject of Otway's famous tragedy of Venice Preserved. The Abbé St. Real is an author of great and deserved reputation among the French, in whose language, notwithstanding he was a native of Savoy, he wrote with great elegance,

gance and purity. His great excellence, besides developping the secret springs of action, lay in drawing characters. As a specimen of which, and the present translation, we shall here insert the character of the marquis of Bedamar, the head and prime mover of this famous conspiracy.

• Don Alphonso de la Cueva, marquis of Bedamar, ambassador in ordinary at Venice, was one of the most exalted geniuses, and dangerous spirits that Spain ever produced. His own writings, still extant, speak him qualified with all endowments mentioned in ancient or modern history, that can contribute to form an extraordinary man. He compared passed events with the occurrences of his own time: he observed minutely the differences and resemblances of things; and what alteration the circumstances, in which they differed, produced in those, in which they agreed: he usually formed a judgment of the issue of an enterprize as soon as he knew the plan and the foundation of it: if he found by the event that he had been mistaken, he traced his error back to its source, and endeavoured to discover the cause of such mistake. By this study he became acquainted with the most certain methods and the most material circumstances, that presage success to great designs, and make them almost ever answer expectation. This continual practice of reading, meditating, and observing the transactions of the world, had raised him to so high a degree of sagacity that his conjectures on the future were looked upon, in the council of Spain, as amounting almost to prophecies. To this profound knowledge of the nature of important affairs were joined very singular talents for the management of them: a facility of expression, and a most captivating pleasantness of manner both in speaking and writing: an amazing penetration into the characters of men: an air always gay and open, with more fire than gravity; so remote at the same time from dissimulation as to have the appearance of pure nature: free and complaisant in his humour, and by so much the more impenetrable, as every one imagined he penetrated into it: a deportment soft, insinuating, and endearing, whereby he wormed out the secrets even of hearts the least communicative: add to all, an appearance of perfect ease and serenity of mind, even amidst the most cruel agitations.'

30. *History of the Gwedir Family, by Sir John Wynne, the first Baronet of that Name, who was born in 1553. 8vo. Pr. 2s. 6d. White.*

A tedious insipid genealogy of a Welch baronet, which, containing neither incident nor character, was a fitter subject for the pencil than the press.

31. *Re-*

31. *Remarks upon the Mortality among the burned Cattle, containing Directions for extirpating the Infection, or, at least, for obstructing its Progress. Translated from the Low-Dutch of Salomon de Monchy, M. D. 8vo. Pr. 1s. Cadell.*

The directions in this pamphlet are no more than to kill all the infected cattle within twenty-four hours, and so prevent the contagion from reaching the Sound.

32. *Virtues of British Herbs. With the History, Description, and Figures, of the several Kinds; an Account of the Diseases they will cure; the Method of giving them; and Management of the Patients in each Disease, &c. By John Hill, M. D. 8vo. Pr. 1s. 6d. Baldwin.*

This pamphlet contains no account of the virtues of herbs which were not formerly known: but as it gives a general idea of the qualities of a few of the most efficacious simples of our own country, it may be, in some degree, useful to private families.

33. *Remarks on the Composition, Use, and Effects of the Extract of Lead of Mr. Goulard, and of his Vegeto-Mineral Water. By G. Arnaud, M. D. 12mo. Pr. 1s. Elmsley.*

In a former Review*, we gave an account of Mr. Goulard's Treatise on the Extract of Lead; a medicine so much celebrated in many external disorders. These remarks of Mr. Arnaud relate chiefly to the method of prescribing that medicine, and are as follow.

* The proper and generally prescribed quantity of extract to a bottle of pure water, is two drachms (five penny weight) if the extract is well made, which quantity will make about a hundred and ten drops. Now if we suppose the bottle to weigh twenty-nine Troy ounces, and a glass of water to weigh about three ounces, the quantity of extract, according to the proportion given by Mr. Goulard, would exceed, or at least be equal to that of the vegeto-mineral water prescribed by him for common uses; when, on the contrary, the quantity ought to be diminished considerably. So that I would recommend, in inflammations of the eyes, to put only two drops of the extract to every ounce of water, and the same proportion to be observed in all cases, where the sensibility of the part is equally delicate, especially since Mr. Goulard has brought his extract to so great a degree of perfection.

* Mr. Goulard does not recommend his pomatum in ophthalmies, and I think with great reason; greasy and eleagenous

* See vol. xxvii. p. 357.

substances are always dangerous in inflammations of the eyes, and crisipelatous complaints, though they are equally advisable for those of the ears: he ought to have recommended the frequent washing the eyes, externally with the vegeto-mineral water, and keeping a bolster constantly on them, well wetted with that water. This I have constantly practised with success, but you must be careful always to add some brandy, and even that which is camphorated. This omission, on the part of the author in his first prescription; gives an air of obscurity to the last part of his second paragraph, by putting you in mind there of the necessity of making use of brandy in the second prescription, as well as in the first; a circumstance he has entirely omitted. Let it be remarked, that camphorated brandy on all occasions is to be preferred to the non-camphorated, as I shall endeavour to prove in the following article.

‘It is my opinion, that in these cases, in which the author recommends the use of camphire, one of the most antiphlogistic, and antispasmodic medicines in physic or surgery, he does not prescribe it in large quantities enough. Camphire is one of those medicines we use too sparingly, not being sufficiently conversant in its effects, which are always wonderful, whether made use of externally or internally. I would recommend a work of Mr. Pouteau, intitled, *Melange de Chirurgie*, which would convince any one of the good qualities of this drug. I know an English gentleman, who not only preserves himself from, but cures himself of many complaints by the use of camphire, of which he takes inwardly a large quantity; and always carries about him a box of it. When I make use of this with the extract of Saturn, it is in large quantities, and with some precautions different from those of Mr. Goulard. If it is given in small quantities, it has no effect; when mixed with pomatums, cerates, liniments, it is obliged to undergo the heat of fire, by which means the volatile parts of it are evaporated; what remains of them, insensibly passes away, so that in a few days none is left. Whenever the vegeto-mineral water is made use of, I would recommend the same quantity of camphorated brandy, as the author prescribes of that which is not camphorated. This camphorated brandy should be kept in a bottle well corked; you must be careful likewise to fill it up now and then, and see that the camphire you make use of for this purpose is not too dry, but that it is fresh, oily, and of a strong perfume.’

34. *The Messiah. In nine Books. By John Cameron. 8vo. Pr. 4s. Robinson and Roberts.*

This work is formed upon the plan of those mongrel compositions, those gallimaufries of sacred history and romance, which have been lately imported from Germany.

Mr. Cameron paraphrases the Scriptures in this manner :

‘ As soon as they had arrived, Judas approaches with a countenance full of guilty confusion ; he salutes his Master ; he embraces and kisses him with all the outward demonstrations of honour and respect. In this manner he is pointed out to the multitude, and distinguished from the rest of his disciples. Immediately with drawn swords, and a great number of slaves lifted high, the enraged mob gathered around him ; while he, with a voice of mildness and majesty, thus bespoke the traitor : Judas, is this your friendship to me ? Do you betray your Master with a kiss ? The perfidious wretch stood confounded, and the crowd for a little time remained in awful suspense. Then he asked whom they sought ; they told him, it was Jesus of Nazareth : To which he replied, I am the very man you seek. At these words, to shew how awful goodness is when we mean to injure it, and how easily he could have baffled the most daring attempts against his life, a divine power unbraced their nerves, deprived them in a moment of all their strength, and threw them prostrate on the ground. Then had they perished in their impious attempts ; but he had compassion upon them, and suffered them to arise. As soon as they had recovered, he asked them again, Whom seek ye ? They replied, Jesus of Nazareth : then, said he, I am the man ; and therefore, if your designs are against me, let these my disciples depart without any molestation. At these words Malchas, a servant of the High Priest, stretched out his hand to lay hold upon him ; while Peter, transported with the most impetuous and precipitate zeal, drew his sword, and aiming at Malchas with a design to cleave his head asunder, he made a violent stroke ; but missing the head, he cut off his right ear : upon which, speedy vengeance would have dyed the garden with Simon’s blood, had not his Master, who formerly calmed the raging deep, at this time quieted the tumult of the people ; for turning to Malchas, he said, Patience, young man, excuse the rashness of my disciple, I’ll heal the wound ; then touching his ear, the effusion of blood was stopped, the pain instantly gone, and all was sound and whole.’

By this extract the reader will perceive, that Mr. Cameron’s production is not superior to those of his predecessors, either in elegance of style, or propriety of sentiment.

THE CRITICAL REVIEW.

For the Month of *June*, 1770.

ARTICLE I.

History of the Lower Empire, beginning from Constantine the Great, translated from the French of M. Le Beau. Vol. I. 8vo. Pr. 5s. boards. T. Davis. Concluded.

THE part of M. le Beau's history of the Lower Empire, which we have now under consideration, is of such importance, that we thought it deserved to be criticised in a separate article, as it contains many of the most striking and remarkable events which occur in any period of the Roman History. That great and important revolution in religion, whereby Christianity, which had so long been persecuted, became the established worship throughout the whole extent of the Roman empire; and the Christians, who had till then assembled in the fields, or in deserts and unfrequented places, were allowed to build churches, and for numbers and rank surpassed the Pagans, by whom they had so long been tyrannized; the rise of Arianism, and the several councils occasioned by the disputes between the orthodox and the heterodox, the transferring of the seat of empire to Constantinople: all these circumstances concur to render this part of history remarkably interesting. Another particular, which recommends this work to the public notice, is the mixt character of Constantine the Great, who makes the principal figure in it: that emperor was guilty of some crimes, which recalled the memory of the bloody reign of Nero, at the same time that he had a zeal for religion, which caused his relicks to be preserved by the Roman Catholics, and made the modern Greeks give him

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the title of Equal to the apostles. By his natural character he was good and merciful, but became cruel and sanguinary through passion. It must be acknowledged that he loved the church, and that she is indebted to him for her liberty and splendor; but, easy to be seduced, he tormented her when he thought to serve her: relying too much upon his understanding, and reposing with too much credulity upon the faith of wicked men who surrounded him, he delivered up prelates to persecution, who might justly be compared to the apostles. The personal character of the first Christian emperor should, however, reflect no dishonour upon Christianity, no more than the personal character of Henry VIII. who was a much worse man, and may be considered as a *monstrum nulla virtute redemptum a vitiis*, should be alledged against the Reformation; as God can chuse what instruments he pleases to publish religious truths to mankind; and even Saul himself prophesied, when excited and impelled by the divinity, which stirred within him.

We shall now lay before the reader some of the most striking particulars that occur in the remainder of the present volume; as the transactions which it relates are too unconnected to admit of a regular analysis. In the year 315, the emperor Constantine suppressed a revolt of the Jews, who had undertaken to rebuild their temple, and violated the ancient laws, which prohibited their entrance into Jerusalem. This revolt cost the emperor only the trouble of punishing it. He caused the ears of those who were most culpable to be cut off, and in that state led them in his train, with a view of intimidating by this example of severity that nation which the divine vengeance had long since dispersed over the whole empire. The honours which he afterwards paid to the cross of Jesus Christ, were not likely to cause less vexation to the Jews than joy to the Christians. It was already upon the standards; he ordered, that it should be engraved on his coins, and painted in all the pictures which should bear the image of the prince. He likewise abolished the punishment of the cross, and the practice of breaking the legs of criminals.

In the year 316, there arose in the empire one of the most extravagant sects that was ever heard of, the sect of the Circelliones, so denominated, because they were continually rambling round the houses in the country. These vagabonds committed incredible ravages and cruelties during a long series of years in Africa. They were rustic, illiterate boors, who understood only the Punic language. Intoxicated with barbarous zeal, they renounced agriculture, professed continence, and assumed the title of Vindicators of Justice, and Protectors of

of the Oppressed. To accomplish their mission, they set slaves at liberty, and scoured the roads, forced masters to alight from their chariots and run before their slaves, whom they obliged to mount in their place; and discharged debtors, killing the creditors, if they refused to cancel their bonds. At first they used no swords; because God had forbid the use of one to St. Peter; but they were armed with clubs, which they called the clubs of Israel, and which they handled in such a manner, as to break all the bones of a man without killing him on the spot; insomuch, that he languished a long time and then died. When they took away a man's life at once, they looked upon it as a favour. They became less scrupulous afterwards, and made use of all sorts of arms. Their shout was, Praise be to God; these words in their mouths were a signal of slaughter more terrible than the roaring of a lion. They had invented an unheard-of punishment; which was to cover with lime, diluted with vinegar, the eyes of those unhappy wretches, whom they had crushed with blows, and leave them in that condition. These brutes, who had made a vow of chastity, gave themselves up to wine, and all sorts of impurities, running about with women and young girls as drunk as themselves, whom they called sacred virgins, and who often carried proofs of their incontinence. Their chiefs took the name of chiefs of the saints. After having glutted themselves with the blood of others, they turned their rage upon themselves, and sought death with the same fury with which they had given it. Some scrambled up to the top of rocks and cast themselves down in multitudes; others burned themselves, or jumped into the sea. Those who proposed to acquire the title of martyrs, feasted and fattened like oxen for sacrifice; after these preparations, they set out to be destroyed. Sometimes they gave money to those they met, and threatened to murder them, if they did not make them martyrs.

We meet with no other remarkable occurrence till the year 320, when Licinius, Constantine's associate in the government, began a most virulent persecution of the Christians, thinking that they were in the interest of his rival. This continued during the last four years of his reign, till Constantine, who made the cause of Christianity his own, destroyed his tyranny in its turn. In the year 323, Constantine and Licinius came to an open rupture. In prosecuting this war, Constantine placed his chief confidence in the standard of the cross. He caused a tent to be carried in the form of an oratory, where divine service was performed. This chapel was served by priests and deacons, whom he took with him in his expeditions, and called the Guards of his Soul. Every legion had its particular

ticular chapel, and this establishment may be considered as the first instance of chaplains in an army. In this Constantine may be compared to the great duke of Marlborough, who never gave battle without first causing divine service to be celebrated in his tent. The impiety of Licinius was equal to the religious zeal of Constantine, but had in it a dash of timid superstition, which made him have recourse to prophets and soothsayers. The two rivals came to a battle near Adrianople, in which the army of Licinius was defeated, and he fled to Byzantium, where Constantine came to besiege him. Licinius despairing to be able to hold out the place, retired to Chalcedon. Soon after Constantine defeated him at the battle of Chrysopolis; and, if we may believe the account given by some historians, caused him to be put to death, contrary to his oath. This fact, which is of so much importance to ascertain the character of Constantine, was never thoroughly confirmed. We are inclined to think it most probable, that, if Licinius did not die a natural death, he had formed some secret intrigues to call in the Barbarians, and renew the war; for it does not appear by any means probable, that a prince of so mild and humane a disposition as Constantine, who, at the battle of Adrianople, made it his chief care to prevent the effusion of blood, and who promised a sum of money to every one of his soldiers who should bring him a prisoner, should cause his brother-in-law to be put to death, if he had not given him cause.

In the year 324, Constantine first laid the axe to the root of idolatry; and we cannot but admire his policy in taking proper measures to remove so inveterate an evil, when we consider the great strength of paganism. We should exceed the bounds of an article, were we to relate here the rise and fall of Arianism, and the several councils which it gave occasion to. We shall content ourselves with observing, that the behaviour of Constantine in that affair was equivocal, and does his memory but little honour. But his causing his son Crispus to be put to death without a trial, is a much greater impeachment of his character, and has given occasion to the enemies of Christianity to inveigh against religion itself. Such was the practice of all the pagans, who incessantly exclaimed: *Si Christus sancta decuisset, Christiani sancte vixissent.* But through Constantine, and a few more of the Christian emperors are chargeable with some actions that cannot be defended, or even palliated, which of the Christian emperors can be compared to a Nero, a Tiberius, a Domitian, and many more of the pagans, monsters who are a disgrace to humanity itself? It is evident, that even in its first establishment, Christianity pro-

duced a mildness of manners unknown before. In the year 330, the seat of empire was removed by Constantine from Rome to Constantinople, the dedication of which city lasted forty days. The emperor, intending to give the new city all the lustre of Rome, granted it great privileges, among others, that which was called the *Italic right*. This was the right of being exempted from capitation and land tax, and of following, in deeds and contracts, the same laws and customs which were observed in Italy. The people were divided into wards and tribes, as at Rome. He instituted the same distinction of orders, the same magistrates, vested with the same rights and the same honours. He established a senate; but these senators, though they were created after the model of those of Rome, were never equal to them in authority. The title of Capital being given to Constantinople, without being taken away from the city of Rome, produced the new division of the empires of the East and West, which occurs in all the authors that have written since this period. This accession of importance to the empire, caused the emperor to create four prefects of the pretorium, instead of two, who had served as lieutenants to the emperor, since the power had been re-united in the hands of Constantine and Licinius. The different districts of these four prefects were the East, Illyria, Italy, and Gaul. In the year 333, tranquillity being established throughout the whole Roman empire, Constantine, for the first time, employed his brothers in the administration of public affairs. In the year 335, the same prince who could not resolve to deprive any of his sons of the sovereignty, divided his dominions amongst them. With his sons he joined Delmatius and Hannibalian, without giving any part to his brothers or his other nephews. To Constantine, the eldest of his sons, he allotted what Constantius Chlorus had possessed, that is to say, all that lay towards the West beyond the Alps, Gaul, Spain, and Great Britain. Constantius had Asia, Syria, and Egypt; Italy, Illyria, and Africa were given to Constans: Thrace, Macedonia, and Achaia, to Delmatius. The kingdom of Hannibalian was composed of Armenia Minor, the provinces of Pontus and Cappadocia; Cæsarea was the capital of his dominions. The year 336 was remarkable for the council of Tyre, at which Athanasius was condemned in the most iniquitous manner, though he had proved his innocence to the confusion of his adversaries. He then thought it the only course left him to apply to the emperor for redress; so having escaped from Tyre, he arrived at Constantinople, and as the emperor was passing through the city on horse-

horseback, the prelate all on a sudden, presented himself before him. The prince, though informed by his courtiers who he was, and how unjustly he had been treated, passed by without making him any answer, and was going to command him to be taken away by force, when the bishop raising his voice said, "Prince, the Lord will judge between you and me, since you espouse the cause of those who calumniate me: I only ask of you to cause my judges to be brought hither, that I may make my complaint in their presence." The emperor thereupon sent to the bishops to come and give him an account of their conduct, giving them at the same time to understand, that they were accused of much violence and passion. This letter confounded the cabal; but six of the most resolute of Athanasius's persecutors framed a new accusation against him. As they knew Constantine's prepossession in favour of his new city, they charged the holy bishop with having threatened to famish Constantinople by stopping the corn of Alexandria. The imputation alone so far irritated the emperor, that he immediately banished the bishop to Trier, where the young Constantine took care to soften his exile by the most generous treatment. This behaviour of Constantine is an instance of great weakness and credulity, as there was not the least probability, that such an attempt could enter into the mind of a single person. But, though he is justly liable to this imputation, his many wise laws and regulations shew him to have been a prince of an excellent understanding. In the year 337, Constantine was attacked by his last illness: he happened to be then at Nicomedia, where he passed the night of the festival of Easter in prayer amongst the faithful. It is remarkable, that a few days before his illness he delivered in his palace a long discourse upon the immortality of the soul, and the state of the righteous and wicked in another world. Another particular, which shews that he had a sort of impulse, or divine foreknowledge that his hour was come, is that he gave orders for the dedication of the church of the apostles at Constantinople, which he intended for the place of his interment. But the most remarkable circumstance in the death of Constantine, is, that he was baptized just before he died; after which ceremony he felt himself, as it were, revived and illumined with a divine light. He was clothed in white garments; his bed was covered with stuffs of the same colour; and from that instant he would never more touch the purple. His behaviour upon his death-bed was worthy of a Christian hero; but we shall enumerate no more particulars relating to it; as authors differ greatly in their accounts, and it is hard to tell who to depend upon.

upon. The authors whom M. le Beau has chosen to follow are Eusebius, St. Ambrose, St. Prosper, Socrates, Theodoret, Sozomenes, Evagrius, Gelasius of Cyzicum, St. Isidore, and the Chronicle of Alexandria. It must, indeed, be acknowledged, that there are worse materials for a history of the Lower Empire, than any branch of ancient history whatever; so judicious a critick as lord Bolinbroke says, they are authors whom he would by no means advise his readers to mispend their time in perusing. Nothing can therefore more illustrate Monsieur le Beau's historical abilities, than his having been able to compile so entertaining and satisfactory a history with the assistance of such imperfect lights. The methodical arrangement of facts, and the elegant perspicuity of the stile, prove it to be a production worthy of a professor of eloquence*; at the same time that the accuracy, with which he has investigated the origin of laws and customs, and given a circumstantial detail of all events worthy of notice, entitles him to a rank amongst the most judicious annalists. In drawing characters, he is just and impartial, neither extenuating the faults, nor suppressing the virtues of those whose portraits he draws. In this manner does he sketch out the character of Constantine with as much truth as precision. 'Perhaps, says he, speaking of that prince, he had sufficient cause to put to death the two Licinii; but posterity has a right to condemn princes who have not taken the trouble to justify themselves at its tribunal. Incapable himself of dissimulation, he too easily became the dupe of heretics and courtiers. Imitator of Marcus Antoninus and Marcus Aurelius, he loved his people, and wished to be loved by them; but this very fund of goodness, which made him cherish them, rendered them miserable; he spared even those that pillaged them; quick and ardent in prohibiting abuses, slow and backward in punishing them; covetous of glory, and perhaps rather too much, in trifles. He is reproached with having been more addicted to raillery than became a great prince. As for the rest, he was chaste, pious, laborious, and indefatigable; a great general, successful in war, and deserving his success by his shining valour, and the brightness of his genius; a protector of arts, and an encourager of them by his beneficence. If we compare him with Augustus, we shall find that he ruined idolatry by the same methods and the same address, which the other employed to destroy liberty.' We have selected only the outlines of this portrait, from which the reader may form a judgment of the author's skill at drawing characters. What has been said will be sufficient to give

* M. le Beau was professor of eloquence at Paris.

a general idea of this work; and we shall add nothing further, but that the translator appears to have exerted himself, in doing justice to the original.

II. *Observations on the prevailing Diseases in Great Britain: together with a Review of the History of those of former Periods, and in other Countries.* By John Millar, M. D. 4to. Pr. 12s. Cadell. *Concluded.*

IN our last Review, we observed that this author had attempted to arrogate to himself the invention of opinions respecting fevers, which had been previously and repeatedly suggested by other writers. That it might have been possible for Dr. Millar, or, indeed, for any other person, who was ignorant of the present state of medical knowledge, to stumble upon the doctrine of the similarity of fevers, we do not dispute: but can any thing be conceived more preposterous than such an affectation of novelty, when the very insinuation of it is a proof that the author, long, for aught we know, after commencing practitioner, was unacquainted with the writings of the most eminent physicians? In this claim Dr. Millar must be still less entitled to the attention of the public, when it is considered, that, at a period even posterior to that wherein his pregnant genius was teeming with profound discoveries, he appears to have been so little acquainted with the remitting fever, as never to prescribe the bark to a patient, who was labouring under it, and whose life might possibly have been preserved by the use of that febrifuge; as will be evident from the sequel of this examination. We observed also, in our former Review, that this author has misrepresented a fact of a still more important nature, in pretending that Sydenham and Morton used the bark in continual fevers, and the exacerbations of the remitting. The contrary of which is evident from Sydenham's answer to Dr. Brady, formerly referred to, and from the passages extracted from Dr. Morton; where the practice of those authors is either expressly or indirectly declared: and this point is yet farther confirmed by Dr. Morton's cases. But we now proceed to those of the author before us,

C A S E I.

* A clergyman in Berwickshire, aged forty-five, was seized, on the 2d of May, 1761, with coldness and shivering which was succeeded by ardent heat and a profuse sweat. The feverish paroxysm was accompanied with delirium, and a quick full pulse; he had a distinct remission, but of short duration; the

the intervals between the fits were only six or eight hours, and the feverish paroxysm continued thirty. He was blooded and purged in the beginning by his apothecary, who had also given him nitre and the saline-julep. On the 9th, at four in the afternoon, I visited him. He had a considerable remission about mid-day, but the feverish paroxysm returned in the afternoon; his pulse beat 112 in a minute, and his skin was moist. The saline-julep was continued, a blistering plaister was applied between the shoulders, and the following draught and bolus were prescribed:

R Gummi guaiaci (soluti) grana decem. Theriacæ Veneti, semi-drachmam. Salis ammoniaci volatilis, grana quinque. Syrupi balsamici, q. s. F. bolus, octava quaque hora exhibendus, superbibendo haustum sequentium.

R Aquæ cinnamomi simplicis, spiritus Mendereri, ana drachmae duas. Syrupi sacchari drachmam unam.

He had a copious diaphoresis all over his body, and on the morning of the 11th the fit terminated in a distinct remission; but at noon the fever returned with violence, and was exceedingly high in the afternoon, when I visited him for the second time. His pulse was low and feeble, and beat 120 in a minute; he had a cold, viscid sweat, was quite insensible, and frequently attacked with violent startings, and *subfultus tendinum*. These complaints increased, and he died on the morning of the 12th.

C A S E II.

A man in Berwickshire, aged thirty-five, six feet high, and of a robust make, was seized on Tuesday the 7th of June, 1762, with a pain in his head, and complained of lassitude and flying pains. He did not, however, think these complaints of such consequence as to ask any advice, but went about his business till Wednesday night, when he was obliged to take his bed. He was then blooded by his apothecary, and took nitre and saline medicines. He was again blooded on Friday morning; on the evening of that day, when I first saw him, his face was much flushed, his skin extremely hot, with a little moisture, but no sweat; he had no thirst; his pulse beat 110 in a minute, and seemed full; he was quite sensible, and gave a distinct relation of his illness.

As he had been costive since the beginning of his disorder, a laxative clyster was immediately injected, which operated well. A blister was afterwards applied between the shoulders; cataplasms were laid to his feet, and sixty drops of the antimonial wine were prescribed ever two hours, with a table-spoonful of the following julep:

R Aquæ

*R Aqua cinnamomi simplicis, spiritus Mindereri, ana uncias duas.
Syrupi balsamici, drachmas duas.*

* On Saturday morning, at three o'clock, I was desired again to visit him. His fever was greatly increased, and he was delirious. Eight ounces of blood were immediately taken, and the decoction of snake-root was given in place of the julep. The fever increased, and he died in the afternoon.

On these cases Dr. Millar has this observation:—‘Had the lancet been withheld, evacuations made more sparingly, and the bark early administered, is it not probable that both of them might have terminated favourably?’—Highly probable: and Dr. Millar is inexcusable for not having prescribed it: who knows not, that the bark has been recommended in the remissions of all fevers, by every physician who has wrote within these hundred years past? But perhaps Dr. Millar’s practice has been rather too early to have been sufficiently informed. The affirmative answer which we have given to this author’s interrogatory, is to be applied to the first of the above cases only; for though Dr. Millar’s very ingenuous question includes the second case likewise, there is not the smallest evidence that it was a remitting fever.

C A S E III.

* A gentleman in Roxburghshire, aged about sixty, of a strong habit, and good constitution, but wore out by serving in a military capacity during several hard campaigns, and subject to the gout, had complained of lassitude and weariness for several days; and these complaints increasing, I was desired to visit him on Friday the 11th of June, 1762. He then had a giddiness in his head, great drought, was extremely hot and restless, his pulse was full, and beat 110 in a minute, and he was costive. Sixteen ounces of blood were immediately taken, and sixty drops of the antimonial wine were prescribed every two hours, with a spoonful of a *Mindereri julep*. His pulse became calm in the evening, and beat only 64 in a minute. He had a copious universal sweat, and rested well in the night. A clyster was injected in the morning of the 12th; it operated well, and he continued easy till seven at night, when he grew hot and restless. These symptoms increased for twenty-four hours, when he was again relieved by a copious sweat. At eight in the evening of Monday the 14th the paroxysm again returned, and was not only attended with more giddiness and uneasiness than formerly, but with squeamishness and pain in the stomach. Sixteen ounces of blood were taken, and a blister was applied between the shoulders; but this paroxysm

was

was much more severe than the former. The pain in the stomach and squeamishness increased, and at six in the morning he vomited. His pulse still appeared full, and beat 100 in a minute. In the evening he again had a remission, and his pulse beat 72 in a minute. On Wednesday the 16th, at eight in the evening, he grew hot and restless, and the feverish paroxysm seemed to be approaching. A vomit was then prescribed; his feet were bathed, and cataplasms were applied. He had a very violent fit, which was carried off, as formerly, by a copious sweat. As every paroxysm had been more severe than the preceding, I apprehended great danger from the continuance of the fever, and therefore determined to prevent another exacerbation. Two table-spoonfuls of a strong tincture of the bark were given every two hours, with a small quantity of the tincture of rhubarb; and weak camomile tea was used for ordinary drink. The paroxysm came on several hours later than usual, and was milder; the bark was given in substance, as soon as the fever remitted, and he was soon restored to perfect health.

On this case we are presented with the following observation: 'The third case was more violent than either of the two former; and while the same measures were pursued, the symptoms became more and more alarming: but upon altering the plan, giving the bark, and desisting from the antiphlogistic method, a happy change was speedily brought about, and the cure afterwards went on prosperously. Would this have happened if the antiphlogistic method had been pursued? Or would the event have been the same as in the two preceding cases?

'In the sequel it appeared, that whenever brisk evacuations were purposely made, or happened accidentally, the fever increased; but an early use of the bark either restrained, or entirely removed it.'

Never was any observation more absurdly drawn, than that of the case last quoted. Though the first bleeding had evidently been beneficial, and procured a remission of the fever; yet, as an improper repetition of it had increased the violence of the paroxysm, that operation must be reckoned injurious. This is reasoning against the use of a thing, from the abuse of it. The bark, which any physician would have prescribed to this patient on the 11th day of the month, was delayed to the 17th, which this author, by a misapplication of words, calls an *early use* of it; a declaration which at once overthrows the whole system of practice which he has been labouring to erect.

The

The distinct remission mentioned in Case IV. is no more than frequently happens from the application of a blistering plaster, independent either of the bark, or antimonial wine.

The Vth Case proved fatal.

The Vth was a malignant fever, where the use of the bark was never questioned.

The various revolutions of the disease, in the VIIth Case, seems to render the effects of the bark, in the cure, extremely problematical.

The VIIIth Case proves nothing to the purpose, as the bark was not administered, till after a remission appeared.

The IXth Case affords the same observation with the preceding.

The Xth likewise the same: but as the author has drawn an improper observation from it, we shall give it at full length.

C A S E X.

The uncle of the young man, whose case is above related, (No. IX.) having attended him constantly during his illness, complained, on the 11th of August, of lassitude and pains all over his body. On the 14th, being prevailed upon to drink a quantity of spirits, he was seized with coldness and shivering, which were succeeded by ardent heat and thirst. On the 15th, his complaints increasing, I was desired to visit him. His pulse beat 100 in a minute; he was extremely hot, and had no perspiration. An antimonial vomit was immediately prescribed, and a draught of *guaiac* & *theriac* was given at bedtime. The vomit operated well, he slept in the night, and had a gentle perspiration. On the morning of the 16th his head and back were easy, his thirst was moderate, and his pulse beat only 72 in a minute. The bark was then given, but finding himself quite well, he did not persist in using it. On the 25th, when walking in the fields, he was again seized with coldness and shivering, and suffered a severe feverish paroxysm, which went off without any perspiration. He continued much distressed during the remission, and had a return of the paroxysm on the 26th and 27th. On the 28th I was again desired to visit him. His pulse was low and irregular, but not quicker than natural. He complained much of sickness, had no appetite, made little water, was extremely costive, and the perspiration was obstructed. The following antimonial medicine was prescribed; and barley water, acidulated with spirit of vitriol given for common drink:

R Manna, uncias duas. Tartari emetici, grana tria solve in aqua fortis unciis octo. M. Capiat coctleria duo singulis semiboris.

He

He purged twice, had some rest in the night, and was cooler on the morning of the 29th. His pulse beat 100 in a minute. The bark was then prescribed, and the fever vanished. On the 2d of September he complained of difficulty of breathing, and a pain in his right shoulder. His appetite was good, and he had no thirst; but his thighs, legs, and belly, were considerably swelled. The following medicine was prescribed:

R Syrupi de Rhamno, uncias quatuor. Tartari emetici, grana sex. Aq. cinnamomi spirituosæ, uncias duas. M. Capiat cochlearium sicunda quaque hora, donec bis terve soluta fuerit alvus.

He took the whole in six hours, and had only one small stool. The antimonial medicine was repeated in different forms, but without effect. His complaints increased; he was costive, and made little water.

On the 13th one drachm of bark, ten grains of rhubarb, and five grains of snake-root were given every six hours; after taking three doses, he purged plentifully; the bark and snake-root were continued without the rhubarb; the swelling was soon dissipated, he breathed easily, made water freely, and was restored to perfect health.

Here follows the author's observation upon it:— 'It is pretended, that the bark occasions obstructions in the abdominal viscera, and dropsies; but it is certain that such complaints arise from remitting fevers, when that medicine hath not been taken; and from the tenth case, in this collection, we learn, how ill-founded this prejudice against the bark must be, since it proves an effectual remedy in such disorders, even when they have eluded the force of very powerful laxative and deobstruent medicines.'

Allowing this conclusion to be just, Dr. Millar is not the first who has made it: for, were it necessary, we could produce a number of instances to the same purpose, from authors of unquestionable judgment and veracity. But, indeed the doctor appears sometimes to be more guided by imagination than careful inquiry, and takes many things for granted, which require to be supported by proof. For there is no reason to conclude that the dropsical swellings, mentioned in the Case last quoted, proceeded from any obstructions in the bowels.

The eruptions mentioned in the XIth Case, would have plainly indicated the bark, even to any other physician not pretending to innovations. But whatever good effects the bark might have on the fever, it appears in the course of the disease to have excited a cough and pain in the side, and to have

have had a pernicious influence on the expectoration, till these bad symptoms were removed by the usual remedies.

The XIIth Case proved fatal.

In the XIIth Case, the fever, if it was a fever, seems to have ceased before the bark was administered.

The XIVth Case contains rather the good effects of cold water, in which the patient indulged himself, than the efficacy of the bark; and Dr. Millar falls inadvertently into the same opinion, in his observation on this case.

C A S E XV.

* In the beginning of September, 1769, a young gentleman in York Buildings was seized with coldness and shuddering, accompanied with nausea and vomiting, great thirst, ardent heat, and profuse sweating. Having studied physic, he undertook his own cure, and on the first invasion of the fever swallowed large doses of Peruvian bark, but his stomach being squeamish, could not bear it in substance. Being informed of these circumstances, I advised him to the decoction and tincture. He took eight ounces of the former, and four of the latter in twenty-four hours, and being now able to digest the powder, he again used it in that form, and cold water was recommended for ordinary drink. The fever abated, though he was still giddy, and was seized with nausea and vomiting when he endeavoured to get out of bed; but being obliged to undertake a journey to Portsmouth, in order to embark for the East Indies; and relying on the quantity of bark which he had taken, he set out in the stage-coach at eleven at night. He made out his journey in one day, without any other inconvenience than a slight return of the nausea and vomiting; and by the continued use of the bark he was soon restored to perfect health.'

We know not in what medical school this Tyro has been educated, or could have imbibed the principles of so rash a practice. This, however, is another case which Dr. Millar, without any foundation, alleges to have been a remitting fever. For speaking of it, he says, 'Another, (N° XV.) in a remitting fever, of no very mild kind, undertook a journey of seventy miles, and recovered sooner than he probably would have done if he had been confined to bed, kept warm, and carefully nursed.' We submit to the judgment of the reader, whether the fever could be any other than the mildest kind, in which a person is said to have undertaken a journey of seventy miles, with impunity.

In

In the XVIth Case the fever was of the malignant kind, and the practice nothing new.

In the XVIIth Case the fever was likewise of the putrid kind; and the bark was not given till the urine had deposited a sediment.

C A S E XVIII.

' In March, 1769, I was desired to visit a gentlewoman in Burr-street, who had for several months laboured under a remitting fever, accompanied with a head-ach and ophthalmia. The complaints, though tedious, were at length removed by the use of *guaiac* and Peruvian bark; but as the disease had been obstinate and of long continuance, a return of it was apprehended in the autumn, and therefore a course of sea-bathing was recommended; but the advice was not complied with. In the end of July the complaints returned with greater violence; the head-ach was severe, the eye much inflamed, its coats considerably thickened, the pain intolerable, and she very seldom had any sleep. Leeches were applied to the temples without effect, but the complaints were again alleviated by taking the bark. She went to the country where her health was much improved; and being now persuaded that sea-bathing was absolutely necessary, she set about it with alacrity, and her recovery was soon perfectly completed.'

On this Case we are favoured with the following observations:

' The eighteenth demonstrates the good effects of the bark in cases which have been reckoned inflammatory, and in which the antiphlogistic method of cure had been judged the only resource.'

The good effects of the bark in chronic ophthalmias, such as is related in the above Case, have already been sufficiently ascertained: but it would seem to be the foible of this author to arrogate to himself all the merit of former discoveries.

The XIXth Case is entirely superfluous, as only advancing what nobody ever questioned.

We have now candidly examined the merits of, this author's practice, upon a principle the fairest and most equitable, the evidence of his own Cases; and we may affirm, that never a more unsatisfactory collection was published, than those we have been reviewing; which so far from shewing the success of any new method of cure, as is alledged, are only pretended deviations from the established practice. These cases are nineteen in number, of which there occur only four of his exhibition of the bark, in his so-much-boasted and extensive practice in the country, during the space of six years! It may likewise not be im-

improper to observe, that in all the cases adduced by this author, there is not a single instance mentioned of any other physician being once joined with him in consultation, who could vouch to the success of his practice. Neither are we favoured with the concurring testimony of any one person, to whom Dr. Millar had communicated his method of cure, in order to ascertain its efficacy by more frequent experiments. This is the more remarkable, as the contrary has always been the custom among physicians who were anxious either to investigate the truth, or confirm their own veracity: and that many such opportunities should not occur in the space of six or eight years, is extremely surprising.

The half of this volume is a narrative of obsolete opinions, such as is annually delivered by medical professors, in their preliminary lectures; and differing only from those academical prelections in a deficiency of learning and candor.

Speaking of Galen, he says, 'he founded his theory of fevers on the jargon of the corpuscular philosophy.' The falshood of this remark must be so obvious to all the learned of the faculty, that instead of exposing it with the severity which it deserves, we shall only observe, as an apology for the author, that indeed it is not surprising, if the idea of the *corpuscular* philosophy should predominate in the mind of a person who was compiling a work from the scraps of other writers.—— It was the principle of the corpuscular philosophy, that all the particles of matter were homogeneous and of a similar kind, and differed only in size, configuration, and apposition to each other: this philosophy, therefore, would have been entirely incompatible with Galen's doctrine, which was founded on the idea of a distinct separation, and not a confusion of the different particles of matter, that is, on the Aristotelian, not the corpuscular, philosophy; the four elements of the former naturally suggesting the doctrine of the temperaments. The same indiscriminate zeal which Dr. Millar discovers for abolishing distinctions in fevers, seems to have led him to confound two systems of philosophy, which are the most opposite and irreconcilable that ever were invented.

The petulancy with which this author has treated the character of the celebrated Boerhaave is equally unjust and absurd. That great professor and physician entered upon the practice of physic in the twenty-sixth year of his age; a period which may be thought sufficiently early for assuming the office of a profession, which requires not only a mature judgment, but an extensive acquaintance with the writings of both antient and modern physicians.

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This author, however, who seems to measure the proficiency of Boerhaave by a very uncommon standard, remarks, that 'as he was now too far advanced in life to collect a sufficient number of facts from his own experience, he availed himself of the observations which others had recorded.' We wish that the work which we are now reviewing, did not abound with the most convincing evidence of the pernicious effect of beginning the practice of physick without such a proficiency in medical learning as can only be acquired by time and study; and of not availing, at an early period, of the observations which others had recorded, as well as of ever availing of such observations of others as are found to be inconsistent with approved experience.—Our author, however, in the passage already quoted, gives us to understand, that we must admit, in *his* early practice, a penetration and sagacity which it would be unreasonable, according to him, to expect in the maturer years of the great Boerhaave.

The section on the cure of the dysentery is so extremely imperfect and confused, that it is evident the author must have had very little practice in that disease. He has not once mentioned the necessity of bleeding in any case whatever; his directions for the use of purgative medicines are almost unintelligible; and he has not clearly determined whether these or any other remedies should precede the use of the bark, or in what stage, or particular circumstances of the disease, recourse ought to be had to that medicine. We shall give the whole of this section as follows:

S E C T. V.

• Of the cure in the early stage of the dysentery.

• It was already observed, that a gentle diarrhœa often proves salutary; and as the symptoms of it nearly resemble those of the dysentery, it is therefore prudent at first to prescribe only thin diluting mucilaginous liquids, which are equally adapted to temper the acrimony of the humours in a cholera morbus, or diarrhœa, and to lubricate the intestines in the beginning of a dysentery. But if the disease continues more than three days, and the symptoms become more violent, it is then absolutely necessary diligently to apply such remedies as may check its progress. For this purpose it is proper to discharge such humours as are already lodged in the stomach or intestines; a vomit is therefore first to be given, and ipecacuan is a remedy fitly adapted to this intention, as it not only effec-

tually carries off those humours, but is also possessed of an astringent quality, which renders it specific in the dysentery. The operation of the vomit being finished, a mild anodyne should be prescribed, which may allay the commotion, excited by vomiting, and remove that irritation which might aggravate the symptoms of the disease. Next day a dose of rhubarb should be given, and the anodyne repeated when going to rest.

‘ But when the *primæ viæ* are cleared, it is improper to persist in the use of purging medicines. The principal intention to be then pursued is, to temper the acrimony of the humours, to lubricate the intestines, and endeavour to restore them to their usual tone; and this is chiefly to be accomplished by mucilaginous food, drink, and medicines. The irritation of the humours, which are too plentifully secreted in the course of the disease, is generally more than sufficient to stimulate the intestines, and thereby occasions violent purging; but when the acrimony is tempered by large quantities of mild liquids, they still have so much effect as to promote abundance of stools: yet, if that should not happen, mild purgatives combined with anodynes, should be prescribed.

‘ But the cure hath often been more speedily accomplished, by giving the bark, joined with opium, in the following form:

*R Decocti corticis Peruviani, unciam. Aquæ fontanæ, libram.
Coque ad medias & cola.*

*R Decocti præscripti, uncias duas. Tincturæ thebaicæ, guttas
viginti quinqus. F. haustus octava quaque hora sumendus.*

When the purging was by this means restrained, a small quantity of the powder of bark was added; and when the tone of the intestines was more established, the quantity of the powder was gradually increased, and the opium entirely laid aside.

‘ But the direction of the bark in this disease, requires much accuracy and attention; for if it is prescribed too early in substance, or without the opiate, it irritates the bowels, and increases the purging: and though I have often used it with advantage, yet having had less opportunity of proving its efficacy in the dysentery than in the remitting fever, I cannot therefore recommend it with the same confidence as in that disease.

‘ If the sick complain of sourness in the stomach, four spoonfulls of the chalk julep should be given, when that complaint is urgent, and after every loose stool; or the following draught may be prescribed:

R. Aquæ cinnamomi simplicis, Sesquiumctum. Pulveris e scelis cancerorum, drachmam. Sacchari albißimi, scrupulum M.

‘ When stronger astringents are required, small doses of ipecacuan, tinctura Helvetii, tinctura saturnina, Armenian bole, pulvis stypticus, pulvis testaceus ceratus, and other medicines of that class may be given, joined with mucilage of gum tragacanth, gum arabic, diascordium, theriac, or mithridate.

‘ Yet without a careful attention to the diet of the sick, the operation of every medicine will be less effectual; great caution is therefore necessary in this respect, through every stage of the disease, but especially when the appetite returns, as happens in the convalescent state.’

The two remaining chapters are employed on the rheumatism and puerperal fever; but as they contain nothing worthy either of approbation or much censure, we shall here conclude our remarks on this work, which has already drawn us beyond the ordinary bounds of a Review.—Had it been calculated for the faculty only, few strictures would have been sufficient to explode it; but as the translation of the prescriptions, and glossary, shew it to be intended for more extensive influence, it was necessary to obviate, by a stricter examination, the danger which might accrue to the public, from adopting the method of practice here recommended, so totally contradicted by the universal experience of the most celebrated physicians.

HI. *Review of the Characters of the principal Nations in Europe. Two Vols. 8vo. Pr. 8s. 6d. in boards. Cadell. Concluded.*

WE have already given the reader an account of the first volume of this work; and shall therefore proceed to lay before him an analysis of the second, which contains only the characters of the Germans and the Dutch.

The first observation worthy of notice that occurs in our reviewer’s account of the Germans, is that the pacification of Westphalia is, with regard to that country, like the Revolution in England, the grand epocha from whence they date the final settlement of their constitution. He then justly remarks, that they have of late years made a very conspicuous figure in the republic of letters, though the French, whose vanity is certainly too great for their merit, and who would willingly confine all genius to themselves, have affirmed

it to be impossible for a German to be a wit. In pastoral and epic poetry, they have produced compositions of prime merit. The names of a Brocks, a Kleist, a Klopstock, and a Gesner, are sufficient to rescue them from the imputation of a defect of genius; and the great excellence of their works is fully evinced by the translations of them into other languages. The force and energy of their performance in prose is universally allowed; and in particular, the emphatical diction of their prayers and sermons. Sonnets, indeed, madrigals, and epigrams, Germany has hitherto been unsuccessful in; but these compositions contribute very little to a great reputation. If they have not distinguished themselves in the drama, this should be ascribed to the preference given to the French language in almost all the courts of Germany, where the French theatre is universally received. It seems surprising that our reviewer, after having done justice to the Germans with respect to their successful cultivation of literature, should take no notice of their philosophers, when Leibnitz and Wolfius may rank with Newton, Descartes, and the most celebrated of the moderns; and they have, in the important branch of chemistry, surpassed all other nations. It appears no less extraordinary, that he should say nothing of their success in musick, when it is well known that Germany has produced many celebrated composers.

Whatever the difference of opinion may be concerning the intellectual endowments of the Germans, their moral qualities have never been called in question. Their benevolence, friendliness, and hospitality, are well known; and their candour and sincerity are almost proverbial. Their manners are plain, simple, and little altered from what they were ages ago; and, though they have adopted many foreign customs, they have always had an eye to propriety in their imitations. Tho' lovers of state, their princes indulge in the most friendly and frequent intercourse, which is not in the least obstructed by the ceremonial to be adjusted between them. This is the more extraordinary, as the German princes value themselves above all others upon their noble birth; and a rage of splendour prevails in all their courts, from those whose heads are dignified with the title of majesty, to such as have assumed the title of highness, the lowest that is used to any kind of sovereign in this land of kings and princes. Even the minute business and forms of a court, which in England and France are looked upon as tedious and fulsome, are, on the contrary, a most pleasing occupation in Germany, where every petty sovereign is charmed with the solicitude and exactness, with which his

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attendants perform the various parts assigned them in the little sphere both he and they have to act in. They are no less ingenious in contriving those species of recreations, which consist in shew and pageantry, of which there is a greater variety in Germany, than all the rest of Europe.

Our author next observes, that strangers and visitors meet with a more polite and friendly reception in Germany than in any other country, which reflects the higher honour upon the German princes and nobles, as they are with reason accused of valuing themselves on their condition and quality above those of all other nations. So far is this prejudice carried in Germany, that if a person of princely birth marries a woman inferior in rank to a countess, he gives her his left hand at the nuptial ceremony, and the emperor must interpose to enable their posterity to succeed to their honours and estates; nor can this be done without formally creating her a princess of the empire; otherwise the match remains disgraceful, and the wife is not allowed to bear even the husband's name.

In the course of this Review, we are told, that the Saxon men surpass all the other Germans in valour and activity, and that the Saxon women are accounted the first in the empire both for beauty and politeness. The author adds, that the Austrian men and women are equally remarkable for their want of shining qualities, and represents Austria as the Bœotia of Germany. He then takes notice of the improvement which the Germans received from the great number of French refugees who settled in that empire, the sprightliness of whom, blending with the solidity of the natives, contributed to make them a much more engaging people than they were before.

Most of the German gentlemen are soldiers of fortune, i. e. hunters after preferment. It is, therefore, no wonder if they eagerly watch, and readily seize every opportunity of bettering their condition. This no individuals can stand a fairer chance of doing, as they are not difficult to please, and are willing to accept of any offer, provided the employment be genteel. Hence it is, that the German armies are so full of persons of birth; and that the lowest military offices have often been gladly embraced, as the sole means of subsistence and support, by many whose merit has, in process of time, raised them to the highest dignities. The German princes generally chuse their favourites on account of some trifling qualification, such as dexterity in horsemanship, the use of arms, or some other accomplishment of that stamp, or even of an inferior kind, such as chess, cards, or dice. Thus, by playing skilfully at chess, one Kamp insinuated himself into the good graces of Frederick I. king of Prussia.

The next observation is, that the vice of drinking to excess is almost universal amongst all ranks and degrees of men in Germany, where even the literati, who, in other countries, are profess votaries of sobriety, cannot resist the torrent of example. Here our author takes notice of the superstitious turn of the Germans, amongst whom, till within this century, there were many, in other respects, no contemptible scholars, who entered deep into cabalistical speculations. Some seriously studied judicial astrology; others firmly believed the existence of genii, as well as the frequency of apparitions. Of late years a very extraordinary opinion was broached, and learnedly maintained by some of the remaining members of those credulous fraternities, which was, that the dead sometimes came out of their graves to suck the blood of the living. This ridiculous notion, which was possibly occasioned by the disorder called the incubus, or night-mare, found its way into the neighbouring countries, and it is almost incredible what a number of elaborate dissertations it gave rise to.

Amongst other instances of superstition in the Germans, our author mentions the extraordinary devotion to the host in the dominions of the house of Austria, which is the more fervent, as the princes of that family are thought by their subjects to owe their temporal aggrandisement to their piety in this respect; many instances of which are related with great applause, especially that of Rodolphus I. who attained to the imperial dignity. Concerning this prince, there goes a tradition, that whilst count of Hapsburg only, meeting with a priest on foot, who was carrying the viaticum to a rich person, he alighted and made him mount. It is added, that the priest, prophetically inspired, predicted to him as a reward of this pious action, his future grandeur, and that of his descendants. This story is often in the mouth of the devout well-wishers to the Austrian line; and pictures of it are frequent both in places of worship and private dwellings. The example of this emperor has often been followed by several of his posterity, as well as by other Romish sovereigns, to the great edification of their people. The superstitious turn of the Germans is farther evinced by the miraculous images and relics of the most extraordinary kind so common in that country, such as the remains of the three kings at Cologne, and that rare assemblage of sacred curiosities at Aix la Chapelle, which, at certain periods, draws so vast a concourse of pilgrims from the remotest parts of Germany; to say nothing of the wonderful consecration of the cathedral of that city, to assist at which, saints rose from their tombs according to accounts reputed authentic by multitudes; nor of the sword of state

state brought from heaven to Charlemain, and carefully preserved among the imperial regalia to this day. Many further arguments of their bigotry might be enumerated, such as a celebrated chapel somewhere in the Austrian districts, endowed with so many spiritual privileges, that a single mass said in it is sufficient to deliver a soul from purgatory; not to forget their torches of wood, blest, and carried about as preservatives against fire and lightning, nor their ridiculously pious salutations of each other at certain annual festivals. To this excessive superstition in the invocation of saints, one may add, their notorious susceptibility of belief in all those pious forgeries, calculated by men of more simplicity than wisdom to serve religious purposes. Such, for example, is the story of Hatto, archbishop of Mentz, reported for his cruelty to the poor to have been devoured by rats; as likewise, that of the expulsion of those animals from a certain province by a relation of St. Hubert, which is held equally unquestionable. Credulity, indeed, seems epidemical in Germany. Even in Brandenburg, a protestant country, the ghost of an old woman, who was disobliged by an elector of that house some centuries ago, has, they say, infested his posterity ever since; and usually haunts their palaces by way of signal on their approaching deaths. This absurd notion is treated with more seriousness than one would be apt to imagine; and it is well known, that the death of the first king of Prussia was hastened by a sudden fright occasioned by the sight, as he, for the moment thought, of an apparition clad in white, and which proved to be his queen, whose mind was disordered, and who burst into his apartment, and waked him with great roughness and violence, as he sat slumbering in a chair.

Whilst the German grandees are infatuated with the ideas of dignity annexed to their rank, there is another class of people, who, in a very opposite station of life, entertain equal notions of their own importance. These are the peasants of some of those happy districts, which belong to the imperial cities, or which, though they acknowledge the sovereignty of some prince, retain such privileges and franchises as enable them to escape oppression, and enjoy the fruits of their labour. These profess no esteem for any but pecuniary merit. Hence the whole drift of their lives is not so much to enjoy, as to amass immense hoards of money, of which they make a most ample parade, whenever they find themselves in the presence of title-bearers, the poverty of whose finances forms a striking contrast to their high pretensions. Far different from these are the other boors in most parts of Germany, who are servile to such a degree, that in the least verbal intercourse with any of

their superiors, they express the deepest sense of their inferiority by the most submissive abjectness of behaviour.

Besides the merit of the Germans in philosophy and experimental knowledge, which has been already taken notice of, they were famous for mechanical inventions, long before either the English or the French; and Europe in general must acknowledge itself indebted to them for the noble inventions of gunpowder and printing; though a celebrated author will allow them but little merit therein, when he observes, that the greatest discoveries were made by chance, and that we owe them to the dullest nations, as gunpowder and printing to the Germans. With regard, however, to the first of these, the merit of finding out the composition itself has been refused them in a very learned publication.

Our author then concludes his review of the national character of the Germans, by a panegyrick upon that people, in which he allows them to excel in candour and simplicity, as well as laboriousness and frugality; and cites many instances to prove, that they are justly entitled to general praise, on account of these truly valuable qualities.

We come now to the character of the Dutch, which concludes the work.—Our reviewer begins by bestowing the highest praises upon that people for the desperate and persevering courage, with which they asserted their liberty, and of which they displayed the most amazing proofs in those ever memorable sieges of Harlem and Leyden, not undeservedly compared to those of Saguntum and Carthage. At the same time we acknowledge, that they sustained these sieges with great courage and heroism, we cannot help considering that spirit of ferocity, which but too frequently discovered itself in the besieged, and seems to make part of the national character of the Dutch. Of this we shall cite but one instance. At the siege of Harlem, a Dutchman tore out the heart of a Spaniard, eat half of it himself, and then threw the remainder to a dog. Such a piece of barbarity would reflect dishonour even upon the savage inhabitants of America. The Dutch, having established their liberty in defiance of the tyranny of Spain, maintained it with equal resolution against the ambition of France; they displayed an enthusiasm for liberty equal to that of any of the republics of antiquity, when they rejected the hard conditions offered them by the haughty invader, and formed a resolution, rather than embrace slavery, to abandon their native country, and transport themselves, their wives, children, families, in a word, their whole nation to the extremities of the globe. There is likewise, as our author justly observes, something truly admirable in that

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constant resolution, by which the Dutch maintain the possession of their country against the sea, whilst the inhabitants of other countries have scarce industry enough to cultivate theirs.

Our reviewer next observes, that the prosperity of Holland is in a great measure owing to its becoming a place of refuge to all such merchants and men of business as were by oppression prevented from enjoying the fruits of their labour in their own country. On the very commencement of the Dutch republic the inhabitants and riches of Brabant and Flanders were driven by tyranny and persecution into Holland; the thirty years war in Germany brought this republic an equal supply in the middle of the last century, when such numbers fled from the scenes of desolation in which that unhappy country was so long involved. Add to this that the revocation of the edict of Nantz, which deprived France of her most valuable subjects, was an addition of people and treasure to Holland, almost equal to either of the two former. No people ever understood the art of making the most of the public revenues better than the Dutch, whose unparalleled œconomy was the fund from whence they drew those treasures, that enabled them, even in the infancy of their commonwealth, to make a grateful return of the most timely assistance to their generous friend queen Elizabeth, when menaced with an invasion by the Spaniards in the eighty-eighth year of the sixteenth century.

'Tis a remarkable instance of policy in the Dutch, that they have found means to interest the principal individuals throughout Europe in their funds, and to render their country the channel and center of all pecuniary negociations between states and sovereigns; and even the depository of their treasures, as well as of the riches of their subjects.

Though our author seems disposed to dwell chiefly upon the bright side of the character of the Dutch, he is notwithstanding obliged himself to acknowledge that of all nations they possess the least of those external accomplishments, the acquisition of which is so highly prized in most other places. That their behaviour is harsh, uncouth, and unpolite he acknowledges; and that they shew a contemptuous indifference for all, the prosperity of whose circumstances is not well ascertained. Money is amongst them the only sure road to power and preferment, as amongst the ancient Carthaginians, whom they resemble in other particulars, by no means advantageous to their character. The *Punica fides* has been but too much verified in them, it being the general complaint of foreigners, that they are of a circumventing deceitful disposition; and that those who have any dealings with them, must be very cautious and

and continually on their guard, or else they are sure to be overreached. We can, therefore, by no means agree with our author, when he represents the Dutch as a candid, downright people, who stand in need of no refinement in their behaviour, and are seldom conversant in fraud and deceit. Neither can they be easily defended from the charge of inhospitality and shyness to foreigners, nor cleared from the imputation of want of personal generosity. But charges still severer may be brought against them, which our reviewer is so partial to them, as either to touch upon lightly, or entirely overlook. What can be said in extenuation of their barbarous behaviour at Amboyna, where they inflicted the most studied cruelties upon the English? It is in vain for our author to endeavour to palliate it by affirming, that it was the act only of a few, as those few may be considered as the representatives of the whole nation, since it never either disavowed or punished them. Another, and still more severe charge is, that, in order to obtain the privilege of trading to Japan, they consented to trample upon the cross, a condition which all the other inhabitants of Europe had rejected with horror, and which the Dutch have vainly attempted to vindicate themselves from by several printed apologies. This circumstance shews such an inordinate love of lucre, as no shining qualities can atone for. Partial, however, as our reviewer is to the Dutch, whom he cries up as models of virtue and fortitude, the force of truth extorts from him an acknowledgment, that an alertness in seizing every opportunity to secure their interest, to the exclusion of all other parties, has long been a vice inherent in their characters; and that they have ever shewn themselves resolutely determined to pursue it to the most cruel and irreparable detriment of all who might happen to come in for a competition; insomuch, that shortly after their formation into a political body, one of their first exploits was to ruin the commerce of Antwerp, by sinking vessels loaded with stones in the mouth of the Schelde, and thereby for ever shutting up the entrance of that river to ships of burthen. He even goes so far to acknowledge, that upon some occasions, they made equity give way to interest in a manner totally inconsistent with the rules of honour and gratitude; and for which no atonement could have been too ample, and scarce any punishment too severe. Our author celebrates them for the calmness and resignation with which they meet every change of fortune; virtues, which contribute to render them, in some respects, the happiest of mortals. He adds, that no people more thoroughly practise the maxim of Horace,

Nil admitari, &c.

But

But this coolness and indifference of temper, this slowness to admire, is the reason that there is scarce any thing brilliant even among their most striking characters ; and that even such of them as have distinguished themselves most, may be said in the words of Tacitus to be *magis extra vitia quam cum virtutibus*. We may likewise hereby account for the little success with which they have cultivated the pleasing and imitative arts, as they are much inferior to their neighbours the Flemings in painting, and their best poets are only known to themselves. With regard to literature, they are little more than translators and transcribers ; for, though there is not a city in Europe which abounds more with authors by profession than the Hague, they subsist entirely by borrowing from their neighbours, insomuch that a dearth of literature in France or England is sure to be followed by a dearth of the same kind in Holland ; and what Ovid has said of Echo may be properly applied to the Belgic muse :

Nec prior ipsa loqui, nec reticere loquenti.

In a word the Dutch can boast few illustrious names in the republic of learning except Erasmus, Boerhaave, and Grotius. We thought it necessary to add these few remarks upon the state of arts and literature in Holland, as the author, who confines himself to political considerations, has totally neglected that article. For a character of the work, we refer the reader to our last Review.

IV. Observations on Modern Gardening, illustrated by Descriptions.
8vo. Pr. 3s. 6d. T. Payne.

VERY different from the usual practice of writers, our author has displayed, under a modest and humble title, a much larger portion of entertainment than a reader of taste will be induced to expect. Every quality necessary to a true relish for the fine arts, enters this ingenious composition. Agreeably to his own idea of the subject, the writer lavishes all the powers of taste, fancy, and expression, to elevate gardening to a place among the more liberal studies : he has extended the bounds of this last to every thing great and beautiful in nature ; and justly places it in a class above landscape painting, inasmuch as reality exceeds representation. His comparative remarks upon this subject are new and ingenious :

‘ That a subject is recommended at least to our notice, and probably to our favour, if it has been distinguished by the pencil of an eminent painter, is indisputable ; we are delighted to see

see those objects in the reality, which we are used to admire in the representation; and we improve upon their intrinsic merit by recollecting their effects in the picture. The greatest beauties of nature will often suggest the remembrance; for it is the business of a landskip painter to select them; and his choice is absolutely unrestrained; he is at liberty to exclude all objects which may hurt the composition; he has the power of combining those which he admits in the most agreeable manner; he can even determine the season of the year, and the hour of the day, to shew his landskip in whatever light he prefers. The works therefore of a great master, are fine exhibitions of nature, and an excellent school wherein to form a taste for beauty; but still their authority is not absolute; they must be used only as studies, not as models; for a picture and a scene in nature, though they agree in many, yet differ in some particulars, which must always be taken into consideration, before we can decide upon the circumstances which may be transferred from the one to the other.

* In their *dimensions* the distinction is obvious; the same objects on different scales have very different effects; those which seem monstrous on the one, may appear diminutive on the other; and a form which is elegant in a small object, may be too delicate for a large one. Besides, in a canvas of a few feet, there is not room for every species of variety which in nature is pleasing. Though the characteristic distinctions of trees may be marked, their more minute differences, which however enrich plantations, cannot be expressed; and a multiplicity of enclosures, catches of water, cottages, cattle, and a thousand other circumstances, which enliven a prospect, are, when reduced into a narrow compass, no better than a heap of confusion. Yet, on the other hand, the principal objects must often be more diversified in a picture than in a scene; a building which occupies a considerable portion of the former, will appear small in the latter, when compared to the space all around it; and the number of parts which may be necessary to break its sameness in the one, will aggravate its insignificance in the other. A tree which presents one rich mass of foliage, has sometimes a fine effect in nature; but when painted, is often a heavy lump, which can be lightened only by separating the boughs, and shewing the ramifications between them. In several other instances the object is frequently affected by the proportion it bears to the actual, not the ideal, circumjacent extent.

* Painting, with all its powers, is still more unequal to some subjects, and can give only a *faint, if any, representation* of them; but a gardiner is not therefore to reject them; he is

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not debarred from a view down the sides of a hill, or a prospect where the horizon is lower than the station, because he never saw them in a picture. Even when painting exactly imitates the appearances of nature, it is often weak in conveying the *ideas* which they excite, and on which much of their effect sometimes depends. This however is not always a disadvantage; the appearance may be more pleasing than the idea which accompanies it; and the omission of the one may be an improvement of the other; many beautiful tints denote disagreeable circumstances; the hue of a barren heath is often finely diversified; a piece of bare ground is sometimes overspread with a number of delicate shades; and yet we prefer a more uniform verdure to all their variety. In a picture, the several tints which occur in nature may be blended, and retain only their beauty, without suggesting the poverty of the soil which occasions them; but in the reality, the cause is more powerful than the effect; we are less pleased with the sight, than we are hurt by the reflection: and a most agreeable mixture of colours may present no other idea than of dreariness and sterility.

‘ On the other hand, *utility* will sometimes supply the want of beauty in the reality, but not in a picture. In the former, we are never totally inattentive to it; we are familiarised to the marks of it; and we allow a degree of merit to an object which has no other recommendation. A regular building is generally more agreeable in a scene than in a picture; and an adjacent platform, if evidently convenient, is tolerable in the one; it is always a right line too much in the other. Utility is at the least an excuse, when it is real; but it is an idea never included in the representation.

‘ Many more instances might be alledged to prove, that the subjects for a painter and a gardiner are not always the same; some which are agreeable in the reality, lose their effect in the imitation; and others, at the best, have less merit in a scene than in a picture. The term *picturesque* is therefore applicable only to such objects in nature, as, after allowing for the differences between the arts of painting and of gardening, are fit to be formed into groupes, or to enter into a composition, where the several parts have a relation to each other; and in opposition to those which may be spread abroad in detail, and have no merit but as individuals.’

To convey to the reader some idea of the plan laid down in this work, he observes: ‘ Nature, always simple, employs but four materials in the composition of her scenes, *ground, wood, water, and rocks*. The cultivation of nature has introduced a
fifth

fifth species, the *buildings* requisite for the accommodation of men. Each of these again admit of varieties in their figure, dimensions, colour, and situation. Every landscape is composed of these parts only; every beauty in a landscape depends on the application of their several varieties.*

Upon these materials our author works, directing how to select, range, diversify, correct the faults and improve the beauties of the several objects presented by any natural scene which may occur. But as it will be impossible for us, in an analysis, to pursue him through such a variety of beautiful remarks, we shall content ourselves with presenting to the reader his description of the *Leasowes*, that delightful pastoral scene, pruned by the hand of the inimitably tender and pathetic Shenstone.

* Of a F A R M.

* In speculation it might have been expected that the first essays of improvement should have been on a *farm*, to make it both advantageous and delightful; but the fact was otherwise; a small plot was appropriated to pleasure; the rest was preserved for profit only; and this may, perhaps, have been a principal cause of the vicious taste which long prevailed in gardens: it was imagined that a spot set apart from the rest should not be like them; the conceit introduced deviations from nature, which were afterwards carried to such an excess, that hardly any objects truly rural were left within the enclosure, and the view of those without was generally excluded. The first step, therefore, towards a reformation, was by opening the garden to the country, and that immediately led to assimilating them; but still the idea of a spot appropriated to pleasure only prevailed; and one of the latest improvements has been to blend the useful with the agreeable; even the ornamented farm was prior in time to the more rural; and we have at last returned to simplicity by force of refinement.

* The ideas of *pastoral poetry* seem now to be the standard of that simplicity; and a place conformable to them is deemed a farm in its utmost purity. An allusion to them evidently enters into the design of * the *Leasowes*, where they appear so lovely as to endear the memory of their author; and justify the re-

* * In Shropshire, between Birmingham and Stourbridge. The late Mr. Doddsley published a more particular description than is here given of the *Leasowes*; and to that the reader is referred for the detail of those scenes of which he will here find only a general idea.

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putation of Mr. Shenstone, who inhabited, made, and celebrated the place; it is a perfect picture of his mind, simple, elegant, and amiable; and will always suggest a doubt, whether the spot inspired his verse; or whether, in the scenes which he formed, he only realized the pastoral images which abound in his songs. The whole is in the same taste, yet full of variety; and except in two or three trifles, every part is rural and natural. It is literally a grazing farm lying round the house; and a walk as unaffected and as unadorned as a common field path, is conducted through the several enclosures.

Near the entrance into the grounds, this walk plunges suddenly into a dark narrow dell, filled with small trees which grow upon abrupt and broken steepes, and watered by a brook, which falls among roots and stones down a natural cascade into the hollow. The stream at first is rapid and open; it is afterwards concealed by thickets, and can be traced only by its murmurs; but it is tamer when it appears again; and gliding then between little groupes of trees, loses itself at last in a piece of water just below. The end of this sequestered spot opens to a pretty landscape, which is very simple; for the parts are but few, and all the objects are familiar; they are only the piece of water, some fields on an easy ascent beyond it, and the steeple of a church above them.

The next scene is more solitary: it is confined within itself, a rude neglected bottom, the sides of which are over-run with bushes and fern, interspersed with several trees. A rill runs through this little valley, issuing from a wood which hangs on one of the declivities; the stream winds through the wood in a succession of cascades, down a quick descent of an hundred and fifty yards in continuance; alders and hornbeam grow in the midst of its bed; they shoot up in several stems from same root; and the current trickles amongst them. On the banks are some considerable trees, which spread but a chequered shade, and let in here and there a sun-beam to play upon the water: beyond them is a slight coppice, just sufficient to screen the spot from open view; but it casts no gloom; and the space within is all an animated scene; the stream has a peculiar vivacity; and the singular appearance of the upper falls, high in the trees, and seen through the boughs, is equally romantic, beautiful, and lively. The walk having passed through this wood, returns into the same valley, but into another part of it, similar in itself to the former; and yet they appear to be very different scenes, from the conduct only of the path; for in the one, it is open, in the bottom, and perfectly retired; in the other, it is on the brow, it is shaded,
and

and it over-looks not only the little wild below, but some corn-fields also on the opposite side, which by their cheerfulness and their proximity dissipate every idea of solitude.

At the extremity of the vale is a grove of large forest trees, inclining down a steep declivity; and near it are two fields, both irregular, both beautiful, but distinguished in every particular: the variety of the Leasowes is wonderful; all the enclosures are totally different; there is seldom a single circumstance in which they agree. Of these near the grove, the lower field comprehends both the sides of a deep dip: the upper is one large knole; the former is encompassed with thick wood; the latter is open; a slight hedge, and a serpentine river, are all its boundary. Several trees, single or in groupes, are scattered over the swells of the ground: not a tree is to be seen on all the steepes of the hollow. The path creeps under a hedge round the one, and catches here and there only peeps of the country. It runs directly across the other to the highest eminence, and bursts at once upon the view.

This prospect is also a source of endless variety: it is cheerful and extensive, over a fine hilly country, richly cultivated, and full of objects and inhabitants: Hales Owen, a large town, is near; and the Wrekin, at thirty miles distance, is distinctly visible in the horizon. From the knole, which has been mentioned, it is seen altogether, and the beautiful farm of the Leasowes is included in the landkip. In other spots, plantations have been raised, or openings cut, on purpose to shut out, or let in, parts of it, at certain points of view. Just below the principal eminence, which commands the whole, is a seat, where all the striking objects being hid by a few trees, the scene is simply a range of enclosed country. This at other seats is excluded, and only the town, or the church, or the steeple without the church, appears. A village, a farm house, or a cottage, which had been unobserved in the confusion of the general prospect, becomes principal in more contracted views; and the same object which at one place seemed exposed and solitary, is accompanied at another with a foreground of wood, or backed by a beautiful hill. The attention to every circumstance which could diversify the scence has been indefatigable; but the art of the contrivance can never be perceived; the effect always seems accidental.

The transitions also are generally very sudden; from this elevated and gay situation, the change is immediate to sober and quiet home views. The first is a pasture, elegant as a polished lawn, in size not diminutive, and enriched with several fine trees scattered over ground which lies delightfully; just below it is a little waste, shut up by rude steps, and wild hanging

hanging coppices; on one side of which is a wood, full of large timber trees, and thick with underwood. This receives into its bosom a small irregular piece of water, the other end of which is open; and the light there breaking in enlivens all the rest; even where trees overhang, or thickets border upon the banks, though the reflection of the shadows, the stillness of the water, and the depth of the wood, spread a composure over the whole scene; yet the coolness of it strikes no chill; the shade spreads no gloom; the retreat is peaceful and silent, but not solemn; a refreshing shelter from the scorching heat of noon, without suggesting the most distant idea of the damp and the darkness of night.

A rill much more gentle than any of the former, runs from this piece of water, through a coppice of considerable length, dropping here and there down a shallow fall, or winding about little aits, in which some groupes of small trees are growing. The path is conducted along the bank to the foot of a hill, which it climbs in an aukward zig-zag; and on the top it enters a strait walk, over-arched with trees: but though the ascent and the terrace command charming prospects, they are both too artificial for the character of the *Leaflowes*. The path, however, as soon as it is freed from this restraint, recovers its former simplicity; and descends through several fields, from which are many pretty views of the farm, distinguished by the varieties of the ground, the different enclosures, the hedges, the hedge-rows, and the thickets, which divide them; or the clumps, the single trees, and now and then a hay-stack, which sometimes break the lines of the boundaries, and sometimes stand out in the midst of the pastures.

At the end of the descent, an enchanting grove overspreads a small valley, the abrupt sides of which form the banks of a lovely rivulet, which winds along the bottom: the stream rushes into the dell by a very precipitate cascade, which is seen through openings in the trees, glimmering at a distance among the shades which over-hang it: the current, as it proceeds, drops down several falls; but between them it is placid and smooth; it is every where clear, and sometimes dappled by gleams of light; while the shadow of every single leaf is marked on the water; and the verdure of the foliage above, of the moss, and the grass, and the wild plants, on the brink, seem brightened in the reflection: various pretty clusters of open coppice wood are dispersed about the banks; stately forest trees rise in beautiful groupes upon fine swelling knoles above them; and often one or two detached from the rest, incline down the slopes, or slant across the stream: as the valley descends, it grows more gloomy; the rivulet is lost in a pool,

which is dull, encompassed and darkened by large trees; and just before the stream enters it, in the midst of a plantation of yews, is a bridge of one arch, built of a dusky coloured stone, and simple even to rudeness; but this gloom is not a black spot, ill-united with the rest; it is only a deeper cast of shade, no part of the scene is lightsome; a solemnity prevails over the whole; and it receives an additional dignity from an inscription on a small obelisk, dedicating the grove to the genius of Virgil; near to this delightful spot is the first entrance into the grounds; and thither the walk immediately tends, along the side of a rill.

But it would be injustice to quit the Leasowes, without mentioning one or two circumstances, which in following the course of the walk could not well be taken notice of. The art with which the divisions between the fields are diversified is one of them; even the hedges are distinguished from each other; a common quickset fence is in one place the separation; in another, it is a lofty hedge-row, thick from the top to the bottom; in a third, it is a continued range of trees, with all their stems clear, and the light appearing in the interval between their boughs, and the bushes beneath them; in others these lines of trees are broken, a few groupings only being left at different distances; and sometimes a wood, a grove, a copse, or a thicket, is the apparent boundary, and by them both the shape, and the style of the enclosures is varied.

The inscriptions which abound in the place, are another striking peculiarity; they are well known, and justly admired; and the elegance of the poetry, and the aptness of the quotations, atone for their length and their number; but in general, inscriptions please no more than once; the utmost they can pretend to, except when their allusions are emblematical, is to point out the beauties, or describe the effects, of the spots they belong to; but those beauties and those effects must be very faint, which stand in need of the assistance: inscriptions however to commemorate a departed friend, are evidently exempt from the censure; the monuments would be unintelligible without them; and an urn in a lonely grove, or in the midst of a field, is a favourite embellishment at the Leasowes; they are indeed among the principal ornaments of the place; for the buildings are mostly mere seats, or little root-houses; a ruin of a priory is the largest, and that has no peculiar beauty to recommend it; but a multiplicity of objects are unnecessary in the farm; the country it commands is full of them; and every natural advantage of the place within itself has been discovered, applied, contrasted, and carried to the utmost perfection, in the purest taste, and with inexhaustible fancy.

Among

Among the ideas of pastoral poetry which are here introduced, its mythology is not omitted; but the allusions are both to ancient and to modern fables; sometimes to the fays and fairies; and sometimes to the naiads and muses. The objects also are borrowed partly from the scenes which this country exhibited some centuries ago, and partly from those of Arcadia: the priory, and a Gothic seat, still more particularly characterised by an inscription in obsolete language and the black letter, belong to the one; the urns, Virgil's obelisk, and a rustic temple of Pan, to the other. All these allusions and objects are indeed equally rural; but the images in an English and a classical eclogue are not the same; each species is a distinct imitative character; either is proper; either will raise the farm it is applied to above the ordinary level; and within the compass of the same place both may be introduced; but they should be separate; when they are mixed, they counteract one another; and no representation is produced of the times and the countries they refer to. A certain district should therefore be allotted to each, that all the fields which belong to the respective characters may lie together; and the corresponding ideas be preserved for a continuance.

We doubt not but this beautiful description alone, will convey a sufficient idea of the entertainment to be met with in these Observations on Modern Gardening.

V. *The Deserted Village*, a Poem, by Dr. Goldsmith. 4to. Pr. 2s. Griffin.

IT would be doing great injustice to eminent poetical merit, not to give our particular attention to this poem.—It is evident, from the *Deserted Village*, and from the *Traveller*, that in descriptive poetry Dr. Goldsmith has few superiors. He seems to possess Thomson's amiable heart, and, in a great measure, his strain of poetical sentiment. But he has this advantage over the author of the *Seasons*, (for to those poems we refer when we compare Dr. Goldsmith with Thomson) that he writes excellent poetry in rhyme. For that good rhyme, where it can be properly used, is preferable to good blank verse; is now no longer questioned by critics of true taste.

The principle, or source, from which this poem flows, will be most clearly seen, by quoting the following lines towards the beginning of it.

' Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay;

F f 2

Princes

Princes and lords may flourish, or may fade;
 A breath can make them, as a breath has made.
 But a bold peasantry, [*yeomanry*] their country's pride,
 When once destroyed, can never be supplied.

‘ A time there was, ere England's griefs began,
 When every rood of ground maintain'd its man; [*Querr.*]
 For him light labour spread her wholesome store,
 Just gave what life required, but gave no more.
 His best companions, innocence and health;
 And his best riches, ignorance of wealth.

‘ But times are altered; trade's unfeeling train
 Usurp the land and dispossess the swain;
 Along the lawn, where scattered hamlets rose,
 Unwieldy wealth, and cumbrous pomp repose;
 And every want to luxury allied,
 And every pang that folly pays to pride.
 These gentle hours that plenty bade to bloom,
 Those calm desires that asked but little room,
 Those healthful sports that graced the peaceful scene,
 Lived in each look, and brightened all the green;
 These far departing seek a kinder shore,
 And rural mirth and manners are no more.’

Whether the argument of this piece, taken in all its latitude, is as just as the imagery is beautiful; whether he here shows himself as accurate a politician and philosopher, as he is a poet of a rich and elegant fancy, may, perhaps, be doubted by the most dispassionate and unprejudiced mind. To reject his theory at once, would be rash: for it brings to the mind a complication of objects; and tends to inculcate a regard for the general rights of man: it produces an affecting view of the sacred privileges, and the substantial blessings of nature. But simple truth seems to tell us, that every period of a state hath its peculiar advantages and defects; its peculiar public happiness, and public misery. He who reads the *Deserted Village*, and is not acquainted with the face of our country, may imagine, that there are many deserted villages to be found in it, and many more tracts of uncultivated land than formerly. England wears now a more smiling aspect than she ever did; and few ruined villages are to be met with except on poetical ground.—Whatever is, must be ultimately right, and productive of universal good. When the author of nature formed us, he knew, that, by our constitution we must pass from barbarism to a more improved state; and that, in process of time, we should arrive at a state of opulence, luxury, and refinement;
a state,

a state which, perhaps, is as productive of happiness as of misery, to mankind. If many individuals have been oppressed by wealth and power, to as many have those blessings flowed from wealth and power which, otherwise, they had wanted. Innocence, it is true, slumbers in the village; but virtue affords a nobler enjoyment; and it is in the great metropolis, that virtue and genius are most strenuously exerted, and most amply rewarded. If Dr. Goldsmith had hitherto passed his life at Auburn, he would not have been so conspicuous, nor, we hope, so happy a man as he is in London. Fame, when it is a tribute paid to true desert, must greatly augment the felicity of man. If one unhappy female, who comes from the country to town, is, at length obliged, her friends, her virtue fled, to lay her head in the storm, near her betrayer's door—another rural maid, who repairs to London, more prudent, and more fortunate, leads a more agreeable life there by her honesty and industry than her native spot would ever have afforded her; and at length makes an advantageous and happy marriage, the reward of her diligence and virtue.

But we are rather departing from our present province, and entering into too minute a discussion.—A fine poem may be written upon a false hypothesis: as a poet is not confined to historical fact, neither is he bound by the strictness of political and philosophical truth. His leading object may be a chimaera; but if he exhibits it uniformly and strongly; if he dignifies it with just, affecting, ardent images, and sentiments, and such as are its natural concomitants, the difficult, and noble task of the poet is discharged. It is needless to insist upon harmonious and vigorous versification; it is the spontaneous result of comprehensive and warm conception; it is as easy to a poet as the drapery of a picture is to a Reynolds.

We shall now quote some passages from this poem; by which the author's poetical talents will be fully displayed. The few quotations we shall make will be sufficient to insure his reputation as a poet, however he may be attacked by ignorance and envy; or with whatever inaccuracies and faults he may be charged by just criticism, the friend at once to candour and to truth.

The objects of a village-evening, which affect the mind of a susceptible observer, are very warmly and beautifully described.—The character of the worthy parish priest of the village is a master-piece; it makes a sacred and most forcible appeal to the best feelings of the human heart. It would be unkind to our readers to give them so fine a part of the poem curtailed: we shall therefore print the venerable picture entire; first quoting, in the author's order, the description of the village-evening,

and of the melancholy life of the sad historian of this rural desolation.

‘ Sweet was the sound when oft at evening’s close,
Up yonder hill the village murmur rose ;
There as I past with careless steps and slow,
The mingling notes came softened from below ;
The swain responsive as the milk-maid sung,
The sober herd that lowed to meet their young ;
The noisy geese that gabbled o’er the pool,
The playful children just let loose from school ;
The watch-dog’s voice that bayed the whispering wind,
And the loud laugh that spoke the vacant mind :
These all in soft confusion sought the shade,
And filled each pause the nightingale had made.
But now the sounds of population fail,
No chearful murmurs fluctuate in the gale,
No busy steps the grass-grown foot-way tread,
But all the bloomy flush of life is fled.
All but yon widowed, solitary thing
That feebly bends beside the plashy spring ;
She, wretched matron, forced, in age, for bread,
To strip the brook with mantling cresses spread,
To pick her wintry faggot from the thorn,
To seek her nightly shed, and weep till morn ;
She only left of all the harmless train,
The sad historian of the pensive plain.

‘ Near yonder copse, where once the garden smiled,
And still where many a garden flower grows wild ;
There, where a few torn shrubs the place disclose,
The village preacher’s modest mansion rose.
A man he was, to all the country dear,
And passing rich with forty pounds a year ;
Remote from towns he ran his godly race,
Nor ere had changed, nor wish’d to change his place ;
Unskilful he to fawn, or seek for power,
By doctrines fashioned to the varying hour ;
Far other aims his heart had learned to prize,
More bent to raise the wretched than to rise.
His house was known to all the vagrant train,
He chid their wanderings, but relieved their pain ;
The long remembered beggar was his guest,
Whose beard descending swept his aged breast ;
The ruined spendthrift, now no longer proud,
Claimed kindred there, and had his claims allowed ;
The broken soldier, kindly bade to stay,
Sate by his fire, and talked the night away ;

Wept o'er his wounds, or tales of sorrow done,
Shouldered his crutch, and shewed how fields were won.
Pleased with his guests, the good man learned to glow,
And quite forgot their vices in their woe;
Careless their merits, or their faults to scan,
His pity gave ere charity began.

Thus to relieve the wretched was his pride,
And even his failings leaned to Virtue's side;
But in his duty prompt at every call,
He watched and wept, he prayed and felt, for all.
And, as a bird each fond endearment tries,
To tempt its new-fledged offspring to the skies;
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way.

Beside the bed where parting life was layed,
And sorrow, guilt, and pain, by turns dismayed,
The reverend champion stood. At his controul,
Despair and anguish fled the struggling soul;
Comfort came down the trembling wretch to raise;
And his last faltering accents whispered praise.

At church, with meek and unaffected grace,
His looks adorned the venerable place;
Truth from his lips prevailed with double sway,
And fools, who came to scoff, remained to pray.
The service past, around the pious man,
With ready zeal each honest rustic ran;
Even children followed with endearing wile,
And plucked his gown to share the good man's smile.
His ready smile a parent's warmth expressed,
Their welfare pleased him, and their cares distressed;
To them his heart, his love, his griefs were given;
But all his serious thoughts had rest in heaven.
As some tall cliff that lifts its awful form,
Swells from the vale, and midway leaves the storm,
Tho' round its breast the rolling clouds are spread,
Eternal sunshine settles on its head.

We rarely see a poem in which there are fewer instances of improper sentiment, or expression, than in this. Two lines, however, we must beg leave to animadvert upon.

'The sad historian of the *penfue* plain.'

Penfue is too bold an epithet, even in poetry; as it attributes too much of soul to inanimate matter.—Dryden, indeed, is guilty of a like impropriety in his noble imitation of the beginning of the first book of Lucretius: addressing himself to Venus, he says, of Mars, —

F f 4

'Who

' Who oft retires from *fighting* fields, to prove
The pleasing pains of thy eternal love.'

Dryden here ascribes too much action to the Fields, as Dr. Goldsmith has inspired his Plain with too reflecting a melancholy. Dryden has attributed to his Fields too strong a characteristic of the impetuous warrior; and Dr. Goldsmith has given to his Plain too much of the sensibility and contemplation of the poet: we should emulate the natural and great sublime of Dryden, but we should avoid his negligence and excess.

' His pity gave ere charity began.'

This line violates the perspicuity of poetry. And the thought it contains is but a quaint one; more worthy of Seneca, or of the worst poetry of Dr. Young, than of the author of the *Deserted Village*.

In giving the following lines to the sentimental reader, we need not desire him principally to mark the unhappy situation of the ruined country-girl: a home reproof to obdurate men; and a strong warning to unguarded innocence.

' Where then, ah, where shall poverty reside,
To scape the pressure of contiguous pride;
If to some common's fenceless limits strayed,
He drives his flock to pick the scanty blade,
Those fenceless fields the sons of wealth divide,
And even the bare-worn common is denied.

' If to the city sped—What waits him there?
To see profusion that he must not share;
To see ten thousand baneful arts combined
To pamper luxury, and thin mankind;
To see each joy the sons of pleasure know,
Extorted from his fellow-creature's woe.
Here, while the courtier glitters in brocade,
There the pale artist plies the sickly trade;
Here, while the proud their long drawn pomps display,
There the black gibbet glooms beside the way.
The dome where pleasure holds her midnight reign,
Here richly deckt admits the gorgeous train,
Tumultuous grandeur crowds the blazing square,
The rattling chariots clash, the torches glare;
Sure scenes like these no troubles ere annoy!
Sure these denote one universal joy!
Are these thy serious thoughts—Ah, turn thine eyes
Where the poor houseless shivering female lies.
She once, perhaps; in village plenty blest,
Has wept at tales of innocence distressed;

He

Her modest looks the cottage might adorn,
 Sweet as the primrose peeps beneath the thorn ;
 Now lost to all ; her friends, her virtue fled,
 Near her betrayer's door she lays her head,
 And pinch'd with cold, and shrinking from the shower,
 With heavy heart deplores that luckless hour,
 When idly first, ambitious of the town,
 She left her wheel and robes of country brown.'

The close of the poem is beautiful, but mere imagination and romance. In his enthusiastic vision, Commerce and Luxury drive the rural virtues from the land. Unfortunate Poetry too is transported ; and the author takes a most pathetic leave of her.

' And thou sweet Poetry, thou loveliest maid,
 Still first to fly where sensual joys invade ;
 Unfit in these degenerate times of shame,
 To catch the heart, or strike for honest fame ;
 Dear charming nymph, neglected and decried,
 My shame in crowds, my solitary pride.
 Thou source of all my bliss, and all my woe,
 That found'st me poor at first, and keep'st me so ;
 Thou guide by which the nobler arts excell,
 Thou nurse of every virtue, fare thee well.
 Farewell, and O where'er thy voice be tried,
 On Torno's cliffs, or Pambamarca's side,
 Whether where equinoctial fervours glow,
 Or Winter wraps the polar world in snow,
 Still let thy voice prevailing over time,
 Redress the rigours of the inclement clime ;
 Aid slighted truth, with thy persuasive strain
 Teach erring man to spurn the rage of gain ;
 Teach him that states of native strength possess,
 Tho' very poor, may still be very blest ;
 That trade's proud empire hastes to swift decay,
 As ocean sweeps the labour'd mole away ;
 While self-dependant power can time defy,
 As rocks resist the billows and the sky.'

England is certainly not so inhospitable to poetry as the equinoctial fervour, or the polar cold would be. Poetry is of a delicate constitution ; she would infallibly die, if she was banished either to Guinea, or to Greenland. Her powers would be dissolved in Guinea, and congealed in Greenland. She would want objects to enrich her genius, and her vigorous exertion would forsake her, in the one climate, or in the other. She would be employed on none of the noble themes, which the

the poet requests her to embellish in her exile, for the good of mankind. We differ so far from Dr. Goldsmith's theory, that we think the country distinguished from all others for its extensive commerce, its refined luxury, and its generous plan of freedom, the most favourable region to the muses. There the poet will find the amplest field for his imagination; the best judges, and the highest rewards of his merit. London, therefore, is the place to which a son of Apollo should direct his views; and by no means to the cliffs of Torno, or to the side of Pambamarca. In London, he will have the richest fund of thought, and the warmest incentives to write: and without these advantages in perfection, a great genius can never be perfectly displayed.—Here, it must be confessed, a poet often treads on dangerous ground; and the greater his talents are, his ruin is the more probable; for his sensibility is the more quick, and his virtuous conduct the more difficult. But if his abuse of external objects will lead him to destruction, his proper application of them will procure him, at least, a competent subsistence, and high reputation. Why do we excel the ancients in writing, (for that we do excel them, blind prejudice only and stupidity will deny) because the improvement of literature hath kept pace with all other improvements; because a justness, a delicacy of thinking, the true sublime, are the consequences of polished life; because genius is now furnished with the greatest variety of ideas, and stimulated by the most powerful incitements to excel. Do the ancients excel us in poetry? Certainly not, upon the whole. It is true, they preceded us; and therefore have transmitted many noble sentiments, which we can only repeat. They are likewise more fortunate than we are in another circumstance; they gave the fire of genius its immediate and full play; but we are apt to restrain and subdue it too much by art. They are often too negligent; we are sometimes too elaborate. But none of them are so sublime as our divine Shakespeare and Milton; in none of them is to be found so much vigour and correctness united as in Pope. Are the ancient historians preferable to our best historians as writers? By no means. They dwell upon trifles; they tell us a string of barbarous tales, which now would only be pardonable from the mouth of an old woman in a chimney-corner. Indeed they exhibit giants of virtue and patriotism to our view, of whom we have no living similitudes. Let us discriminate before we pronounce; and not mistake *old* characters, which we owe to the government, and manners of their country, for the excellence of *old* authors.

The reader, we hope, will not be displeased with this digression, which is not much out of the way, when we are animadverting

adverting upon Dr. Goldsmith's opinion that the complexion of the present times is unfavourable to literary merit.

The author, in his dedication to Sir Joshua Reynolds, makes a very singular confession, not much to the honour either of the painter, or the poet. He says "I am ignorant of that art in which you are said to excel."—If a poet, and a poet who chiefly excels in the picturesque, has no taste for fine painting, we must think him a phenomenon.—"I would not give a farthing," says Voltaire, "for those specimens of the fine arts, which only engage the attention of artists."

Dr. Goldsmith deserves the highest applause for employing his poetical talents in the support of humanity and virtue, in an age when sentimental instruction will have more powerful influence upon our conduct than any other; when abstruse systems of morality, and dry exhortations from the pulpit, if attended to for a while, make no durable impression.

VI. *The Female Advocate*, a Poem. By W. Woty. 4to. Pr. 2s. Flexney.

WERE this poem as nervous and striking as the sixth satire of Juvenal, our modern ladies would have the less need to regret the severe treatment which their sex met with from one of the greatest of poets in the reign of Domitian. However, it is not without its merit. Parnassus hath its pretty shrubs as well as its towering and majestic oaks.

So contracted and illiberal are the hearts of men, that it is to be questioned whether so long a poem was ever written in defence of women as *The Female Advocate*. Women indeed have often been the subject of poetical praise; but rather from flashes of imagination, and gaiety of humour, than from a deliberate, and grateful determination to do honour to their merit. Yet they have a most indefeasible right to the homage of the poet; for to them we owe the sweetest pleasures, the highest raptures of life; and poets, of all others, are most sensible to their charms. Mr. Woty, however, goes beyond the bounds of reason in his admiration of the fair sex, and is quite a French idolater of the ladies; for he makes them more innocent and benign beings than we generally find them.

His verses are easy, and flowing; and his characters are drawn with a pleasantry peculiar to himself.

He supposes the females taking the field against their adversaries, the men; with himself, as their champion, at their head. The description of this mock-heroick engagement contains many humorous circumstances.

• In

• In thought already I survey the fair,
 Range their bright troops, and for the fight prepare.
 Before such troops whilst I my standard rear,
 My beating heart disdains a thought of fear.
 See! where two furly combatants advance,
 In impious daring each presents his lance;
 And now abash'd they scamper from the plain,
 Celiz's soft hand hath shiver'd 'em in twain.
 Twelve doughty champions next in front appear,
 And twice twelve more stand lurking in the rear.
 In vain at Florimel the dastards frown,
 She heaves a gentle sigh, and blows 'em down.
 Next comes a dainty Sir, with mincing pace,
 Soft creamy hand, and nice cosmetic face.
 In pompous tone his prowess doth he boast,
 Denouncing vengeance on the female host,
 And vows some other method more refin'd
 Should be devis'd to propagate mankind.
 Up stepp'd Aurelia to this haughty brag,
 And gently clos'd him in her knot-ting-bag,
 His second next attempts a feeble stand,
 With wit's sharp dagger in his trembling hand,
 The puny champion fair Roletta sees,
 Smiles at his reedy shanks, and aspen knees.
 Crack went the fan of this triumphant belle,
 And down the dagger and the champion fell.'

In the following verses he attributes the greatest faults of the women to the bad treatment which they receive from the men. There is more of compliment than of truth in these lines. Undoubtedly women are often driven to their most enormous profligacies by the perfidy of their seducers. But in fact they and men are made of the same frail materials: both the sexes are apt to fall into great misconduct, without any remarkable provocations to impatience or despair.

• Woman's my theme—from her I'll not depart,
 Whilst strength my nerves, and courage fills my heart.
 Woman! the richest, dearest pledge of Heav'n!
 Whose ev'ry fault by man should be forgiv'n;
 Since her chief faults (which he may blush to own,
 Yet own he must) proceed from him alone.'

The hardy achievements of the modern military hero, when listed under the banners of love are wittily enumerated.

• Favour'd by whom, the soldier takes up arms,
 And dares his person to a thousand harms,

His

His narrow feet with narrower shoes adorn,
And bids defiance to the twitch of corns;
Suffers his temples to be sing'd, nor feels
The heat that issues from the curling steels;
Renounces, or at least conceals his fears,
'Tho' his locks smoke, and hiss about his ears:
But dangers such as these he well may bear,
Whom ball and powder never yet could scare.

For thee he buckles on the fatal blade,
Fierce cocks his hat, and shews his fierce cockade.
For thee in martial trim behold him shine,
Ready to give a challenge—or decline.
When ev'ry prudent man is safe in bed,
And dreams of comfort hovering o'er his head,
In those dull moments, at that sluggish hour,
When, tir'd with bus'ness, surly landlords low'r,
And drowsy waiters, wanting needful rest,
With half-shut optics, damn each drunken guest,
For thee he watches, gives and takes the toast,
Most happy then, when he can swill the most.
Full of thy charms, he risks without a dread
The sick'ning vomit, and the aching head,
Hazards the consequence of sitting late,
And all the ills that bumpers can create:
Surcharg'd with wine, he quits the festive board,
And lifts aloft his formidable sword,
Then sallies outward, resolute of soul,
Nor heeds the watchman, or the watchman's pole;
Stalks boldly on, nor knows a single fright
From hair-breadth 'scapes, and dangers of the night;
So daring at the last, he ventures nigh
A round-house—when the constable's not by."

The poem is closed with a poetical imitation of the third, and part of the fourth chapter of the first book of Esdras, in which three young men support their three sentences before king Darius. The sentence of the first was, "wine is the strongest;" the sentence of the second, "the king is the strongest;" the sentence of the third, "women are strongest; *but above all things truth beareth away the victory.*" The palm was adjudged to the third young man, who gave truth the preference to all things, and who for his sentiments on truth was most applauded by the king and his courtiers. But the second part of the young man's sentence did not make for Mr. Woty's purpose; and therefore he, prudently, takes no notice of it. A poet is much more warmly attached to woman than to truth.

He

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He makes the speech of the third young man to conclude with the praise of woman, the audience join their acclamations in the same strain, and the roofs resound with the praise of woman.

‘ He ceas’d—the roofs resounded with applause ;
And woman, charming woman, won the cause.’

We wish that Mr. Woty would avoid the low double entendre, and pun, which are disgraceful to poetry, and strong marks of a vitiated taste. Many instances of punning are to be met with in this poem.

‘ Professors—who—

‘ Are, by *degrees*, entitled to *degrees*.’

‘ What *graves*, ye *growthings*, do ye deign to tread ?

Woman he says, is,

‘ In fondness equal to the *sawning sawn*.’

Darius, in the following insipid line, seems to sink from a king to a lap dog : the third young orator, speaking of Darius, and his mistress, Apame, says,

‘ Even now she pats him with her *harmless* hand.’

VII. *Poems, and Translations by a young Gentleman of Oxford. 420:*
Pr. 21. Robinson and Roberts.

THIS pamphlet contains lively description, virtuous sentiment, and harmonious verse.

The author’s imitation of the last Chorus of the second act of Troades is extremely animated, and much superior to the original.

The changeable and transient life of man is forcibly exhibited in the following beautiful lines :

‘ As round the sun the splendid planets roll,
Which cheer the night, and glitter on the pole ;
And as the seasons in their course appear,
Reflecting beauties on the checquer’d year ;
As the revolving moon, of lustre bright,
In silver vest dispels the gloom of night ;
So fated man his transient course pursues,
Till ruthless death arrests his airy views.
As to the sky the mantling smoke ascends,
And o’er heav’n’s vault its dusky veil extends ;
And as the clouds in sullen grandeur move,
And form a phalanx in the fields above ;

‘ Till

'Till at the northern blast the shadows fly,
And azure plains delight the ravish'd eye;
Such is the state of visionary man,
His pleasures transient, and his life a span:
At morn he blooms, with conscious pride elate,
At eve he shrinks, and dreads impending fate.
So the gay flow'r that decks the woodland glade,
Is doom'd to blossom, and is doom'd to fade.'

There are in this Chorus some philosophical principles on the love of life, and the fear of death, which, on account of their own importance, and the elegant dress with which they are clothed, deserve to be transcribed. Whenever they are heartily adopted, they certainly preclude much imaginary distress: though they cannot well be reduced to practice without two auxiliaries, which one man can seldom boast, an easy, happy constitution, and a mind free from prejudice.

• No real joys from wealth or fortune flow,
Nay length of life is but protracted woe.
Then what is death? why should the name affright,
The empty bugbear of a winter's night!
Why shou'd we shudder at this final blow,
Which sooths each care, and drowns the voice of woe?
Let minds which float on Fancy's airy wing,
Paint fields Elysian, and eternal spring;
Let sad enthusiasts form a dreary cave,
And feel the blast which curls Cocytus' wave:
Be mine the lot to pass unheeded through
Life's mazy path, and take a transient view
Of fleeting bliss, while now and then a smile,
Plays on my lips, each sorrow to beguile;
Not over-fond of life, nor fearing death,
Content and tranquil I'll resign my breath;
For tho' with airy joys our fancies teem,
Sure life and death are but an anxious *dream*.'

His Elegy is very flowing and tender; we shall extract a specimen from it.

• How vain the pageantry of worldly things!
And what is grandeur but an empty name?
Short-liv'd the glory of the greatest kings,
Tho' slaughter'd nations raise their ill-got fame.
• Where is, alas! the pride of Persia flown?
The pomp of Rome, with all her empires o'er;
And e'en where Ilium stood is scarcely known;
And haughty Carthage now exults no more.

Thus

‘ Thus since ambition yields to certain fate,
By reason prompted, sure, unerring guide,
Let virtue bless thy visionary state,
Whose glory time nor envy ne’er can hide.’

His Ode is pathetic and descriptive ; it is worthy of Catullus,
from whom its motto is taken.

The beginning of this Ode introduces us to the most agree-
able, and affecting images of the spring.

‘ Winter with his dismal train
Now has left the happy plain ;
Genial spring resumes her seat,
Prolific queen of ev’ry sweet :
As she treads the verdant mead,
Mark each flow’ret rears its head ;
Ev’ry plant and tree is seen,
Deck’d in robe of gayest green ;
Wanton zephyrs round her play.
Hark ! the sky-lark greets the day ;
And each creature seems to sing,
Welcome goddess, welcome spring.
Come, my fair one, let us rove
Thro’ the dew-besplangl’d grove ;
For nature now is spruce and gay,
To meet the genial goddess, May.
Let us choose some cool retreat,
Shelter’d from the noon-day heat ;
And mark how sweetly nature smiles,
Whilst love the passing hours beguiles.
Hark ! the am’rous plaintive dove
Murmurs music through the grove,
And mourns in accents soft the fate
Of her unhappy, wand’ring mate.
The thrush too swells her beating breast,
Some cruel hand has robb’d her nest ;
While others, joyful, sweetly sing
Loud carols to the friendly Spring :
Sweet the prospect, sweet the grove,
Scene of sympathy and love !’

At the close of this Ode, the description of the rotation of
the seasons, and the application of their changes to the vari-
ous terms of human life, are not less instructive than pictu-
resque.

‘ Mark the blades of springing corn,
The wide-extended fields adorn,

Which

Which summer-raising by degrees,
The heart-elated rustic sees;
And hopes, when autumn shews its face,
The yellow sheaves his barns will grace;
Yet anxious for his future gain,
He views inclement skies with pain,
As all conspiring to destroy,
And rob him of his fancied joy.
The corn, as thus it yearly grows,
The life of man in emblem shews,
Who, heedless of consuming time,
Exults at spring in youthful prime;
Nor summer days present a fate
He vainly hopes will yet be late;
But autumn crops his fancied bloom,
Pointing, tho' slow, a certain doom;
He withers like the ripen'd corn,
And silver hairs his brows adorn;
Unstrung each nerve, all vigour past,
He yields to winter's chilling blast.

The contents of this pamphlet, are,—the last Chorus of the second Act of Seneca's *Troades*, imitated—An *Elegy*—An *Ode*—The *Snake and the Worm*, a *Fable*.—Two *Odes* of *Anacreon*, two of *Horace*, and one of his *Epistles*, imitated.

Of his *Imitations* it may be observed, that they at least rival their originals; and of his *Originals*, that they hold a considerable rank in composition.

VIII. *The Elements of Universal Erudition, containing an analytical Abridgment of the Sciences, polite Arts, and Belles Lettres, by Baron Bielsfeld, Secretary of Legation to the King of Prussia, &c. Translated from the last Edition printed at Berlin, by W. Hooper, M. D. 3 Vols. 8vo. Pr. 18s. Robson.*

THE plan of the work before us is so extensive, that to succeed in the execution of it might justly seem to require several masterly hands. Yet baron Bielsfeld has succeeded so well in it, that his learning and judgment are both entitled to the highest praises. Though he has modestly declined giving to these *Elements of Universal Erudition* the name of *Encyclopædia*, lest he should be thought presumptuous enough to vie with the respectable authors of the celebrated French work published under that title; it may, notwithstanding, be justly considered in the same light. Our author, begins his work, by ranging the sciences in three classes; and in con-

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sequence of this arrangement, divides his treatise into three books. The first of these books treats of those sciences which employ the understanding; the second, those that are derived from the imagination; and the third, those that exercise the memory. This is a very just and proper division; but, at the same time that we must acknowledge our author's judgment in adopting it preferably to that, in which the different branches of our knowledge are considered as necessary, useful, agreeable, and frivolous; and that, by which they are divided according to the different degrees of certainty, of which they are thought susceptible; and, likewise, that which divides them into sciences properly so called, and belles lettres; we cannot help accusing him of ingratitude in not acknowledging his obligation to lord Bacon, who was the first to think of this admirable division of the sciences into those that belong to the understanding, the imagination, and the memory.

As the work before us is extensive, we shall, in the present article, confine ourselves to those sciences which proceed from the imagination alone. The first of these sciences is theology, which the author considers under the ten following heads. 1. The dogmatic; 2. The exegesis, and hermeneutic; 3. Sacred criticism; 4. Moral theology; 5. Polemic theology; 6. Pastoral theology; 7. Catechetic theology; 8. Casuistic theology; 9. Consistorial prudence; 10. The functions of the ministry. We shall not enter into all those topics, but content ourselves with singling out such particulars as are most worthy of his notice, and best calculated to enable him to form a judgment of the author's abilities.—Under the article of sacred criticism, he enumerates the several versions of the scriptures, the first of which is that of the Septuagint, which has been at all times held in the highest esteem, as well by the Jews as by the Christians. The Hebrew language being lost by the Jews during the captivity in Babylon, and the Greek dialect becoming the common language of the East, that version was made in Egypt by publick authority, and for the use of the common people. The second is that called the Vulgate, which was formed from the translation of St. Jerome; and another that was called *Versio Antiqua*. After these two translations come the Greek versions, amongst which are reckoned: 1. That of Aquila, who has translated the Hebrew verbatim, by placing over each word of the Hebrew text, its corresponding Greek term. 2. That of Symmachus, who applied himself to write the Greek with purity and elegance. 3. That of Theodotion, whose translation is as literal and exact as it is

elegant. To these may be added, those of Jericho and Nicopolis, which are now much celebrated. None of these versions are at present entire. The fragments that remain of them have been collected and published by Drusus and father Montfaucon. 5thly, and lastly, the Syriac versions, of which one was made on the Hebrew text, and the other on the Greek.—After a few more observations, the baron proceeds to treat of moral theology, under which head he takes notice that God has given to all the beings that compose the universe one simple principle, by which alone the whole and every part of it is connected and perpetually supported; and that principle is LOVE. Herein our author's sentiments coincide with those of Mr. Pope, and all other the most renowned moralists :

Behold the one great principle of love,
Combining all below and all above.

Ethic Epist.

We cannot help thinking, however, that his reasoning is somewhat too refined, when, in pursuance of this principle, he maintains that the attraction of the celestial bodies, as well as that of those which compose our globe, is a species of love; a mutual tendency towards each other. He adds, that the uniform generation by which all things are perpetuated, is founded in love. Such metaphorical and figurative expressions appear quite improper and out of place in a philosophical treatise, in which every word should have a precise and determinate signification, and in which no poetical licence or latitude of phrase should be admitted upon any account. The word *love* cannot be applied with any propriety to inanimate bodies. We, however, agree with him that it appears to be the will of God to establish the simple principle of love in morality by the mouth of the Messiah. It must be acknowledged that Jesus Christ has alone taught mankind perfect morals by deducing them from this true principle. This simple and universal principle of morality has been fully made known to mankind by Jesus Christ. He has therefore been, even in this sense also, the true Saviour of the world.

Having thus given an idea of speculative theology, our author proceeds to treat of the practical or pastoral theology, usually divided into homilistic, catechetic, and casuistic theology. To these are added the consistorial prudence, which includes the study of the canon law and the prudential exercise of the different functions of the ministry.

In treating those several branches of the theological science, baron Bielsfeld has said enough to give an idea of

the several branches that compose the general system of divinity; he at the same time acknowledges, that there are theologies established in the schools still different in their genus and species. Thus, for example, they distinguish the theology of God, that of Jesus Christ, that of the Holy Ghost, that of the angels, and that of men. The theology of God is again subdivided into *theologia Dei naturalis* or *essentialis*, and *theologia Dei idealis* or *exemplaris*; which last article is again divided into archetypic theology, which teaches what comes immediately from God himself; and eclypic theology, which considers the theologic notions, that man, as the image of God, is able to acquire by his own nature, that is, by the ability he has received from the Supreme Being, to know and adore him, and by the preaching of his divine word. Thus our author, though he just mentions the divisions and subdivisions of school divinity, takes no notice of the voluminous writings of the school-divines; and indeed Johannes Duns Scotus, Jacob Behmen, Thomas Aquinas, the famous archbishop of Toledo, Tostatus, and others called by their contemporaries *doctores irrefragabiles*, though they abound in subtilties and nice distinctions, are scarce worth the attention of a student, who wishes only to store his memory with useful knowledge, and not burden it with trifles.

Our learned author then proceeds to treat of jurisprudence. He observes, in his 5th section, that the state of pure nature is a state of peace, but that the state of man in society is a kind of a state of war. In this he differs from the celebrated Hobbes, who in his treatise *De Cive* enumerates a variety of arguments to prove, that the state of nature is a state of war. With regard to the state of nature so much talked of by moralists, we are inclined to think with the celebrated lord Shaftsbury, that it never had any existence; or that if it had, the moral philosopher is in the right to consider it as a state of war, as every state of man which excludes society, tends to degrade his nature, and reduce him to the level of the brute creation. Why the learned Bacon should represent the state of man in society, as a state of war, we are at a loss to conceive, as that state is productive of every thing which contributes to improve the human species, and soften the natural ferocity of man. Our author after having premised certain considerations on the necessity, origin, and nature of laws, enumerates the several branches comprised by the study of jurisprudence in its largest extent, which are legislative jurisprudence, the law of nature, the law of nations, the public or political law of each nation, the history of legislation, the Roman law, the Germanic law, the

the Saxon law, the civil law, the law of custom, the law established by conquering nations in their colonies, the feudal law derived from the nature of fiefs and the several reciprocal obligations between the lord and his vassals, the military law, the mercantile law or the laws of commerce in general, the cambial law or the laws and customs of exchange, the metallic law or the laws and customs of miners, the law of the ventry or those laws that relate to forests and the game, the canon law for the ecclesiastical affairs of Roman Catholics, the ecclesiastic law of Protestants, the municipal laws of some large cities or particular provinces, the form of process before the tribunal of the German empire, the form of process in general; according as it is received and established in each country, the practice or application of all these laws to cases that arise, called by the lawyers *prudentia juridicalis*, the consultatory prudence, or the rules to be observed in the decision of particular cases, and in the advice that is asked by unskilful persons of the men of the law, the marine law, the criminal law.

Having laid before the reader the several branches of this equally vast and complicated science, we think it unnecessary to follow the baron through the labyrinth of universal jurisprudence, and shall therefore content ourselves with taking notice of such particulars worthy of remark, as occur in the course of his analysis of the several parts of it. In page 96 our author lays it down as a maxim, that the reasons for which laws are made, should never be annexed to them; and that the people should be taught to rely on the wisdom of him or them, to whom they have assigned the legislative power. This maxim appears to be entirely calculated for the meridian of an arbitrary government, and surprises us the more, as a spirit of liberty seems to breathe through the work before us. Such a doctrine seems only worthy of slaves, overawed by their masters. The subjects of a free state think they have a right to examine the conduct of those intrusted with the administration of government in every particular. In the preamble to every British act of parliament, the reasons of its institution are constantly recited.

In the fifteenth chapter our author sets his readers right with regard to a mistake that people are very apt to run into concerning the Roman law. This law, he justly observes, has nothing Roman in it but the name. What is now called the Roman law is only a compilation of the laws that the eastern emperor Justinian I. caused to be made by the juriconsults Trebonius, Theophilus, Dorotheus, and Johannes, in the sixth century, and ranged in a certain system, according

to the order and nature of the several matters. It cannot be denied that Justinian and his lawyers have included in this system many of the laws that had been in force at Rome. But there is also a great number taken from elsewhere; as from the natural law, that of nations, those of the Greeks and Egyptians, and the particular constitutions of Justinian himself. The whole has been reduced into a body of law, and makes what is called the Roman law, because the emperors, though resident at Constantinople, constantly called themselves Roman emperors.

In speaking of the feudal laws, baron Bielsfeld maintains that the origin of fiefs is derived from the ancient Germans. This he thinks probable from that warlike spirit in general, and from their law, of greatest force, in particular, by which it was allowable for every free man possessing portions of land to do himself justice by force of arms. With regard to the several different laws which follow the feudal law, there occurs nothing worthy of the reader's notice, till we come to the criminal law; in treating of which our author observes, that the laws of different countries and different ages have not inflicted the same punishment for the same crimes. Theft, for example, was not punished with death amongst the Hebrews, according to the law of Moses, but an adulterer was stoned to death. In France, on the contrary, a domestic thief is hanged for a trifle, but the adulterer is discharged with at most a reprimand from a confessor whom he despises. This the baron accounts for thus: the Jews, says he, have ever been a people addicted to larceny and fraud, their laws therefore have not been severe against their favourite vice. The French, on the contrary, are a people of gallantry, who think there is no such thing as inviolable love, and that the conjugal bond for life is a contract too strict for human nature to endure.—We cannot help remarking upon this passage, that the baron expresses himself too freely. Religion teaches us, that God himself was the law-giver of the Jews; but here the Jewish laws are represented as founded entirely upon caprice and partiality.

From what has been said, the reader will be able to form a judgment of the manner in which baron Bielsfeld has treated the science of jurisprudence; after which he proceeds to give us the elements of physic, a branch of erudition much more interesting to readers of all sorts than the former. According to our author, to know the disease, the remedies, and the proper method of applying them, is that in which the science of physic consists. In page 217, he justly censures a too systematic

mischievous disposition in physicians, who, from mistaken symptoms, and frequently from such as are doubtful, or not duly attended to, form an indication, that is, a system of the disorder. It must, indeed, be acknowledged, that systematical physicians are by much the least to be depended upon; and that the life of a patient, who is entrusted to their care, runs the utmost risk. The physician who goes intirely by precedent is much safer. Systems are, however, of some use to the student of physic, as they are a help to the memory, and enable him to reduce physical phenomena to classes; whereas, he who has only collected a number of facts, and a variety of receipts, is ever at a loss in the application of them.

Amongst the several systems of modern physicians, our author confines himself to two only, whose different opinions seem to deserve more attention than those of the rest. The first of these, having the celebrated Stahl at their head, supposes, that the primary cause of all the diseases of the human body proceeds from the mind; and, consequently, that the mind being differently affected, produces different diseases, and this opinion they found on reason and experience. The others, who are called Mechanicians, and who are headed by the renowned Hoffmann, find the primitive cause of all disorders in the structure of the body, and the mechanism of its organs. They believe, that ideas arise from an infinite number of minute sensations, and that these sensations arise from the manner in which the myriads of nerves, of fibres, and other springs of the body are moved, agitated, and affected. They seem to take the mind to be the result of all these sensations, and believe with Montesquieu that the imagination, the taste, sensibility, vivacity, &c. and of consequence the passions also, depend on them. This is the system of the Atheists, and materialists, a system which is often adopted by the smatterers in natural knowledge, and which many physicians affect to adopt, thinking that it proves their sagacity and penetration. Greater names, however, appear on the other side of the question, and if it was to be decided merely by the number and reputation of those that have declared themselves, it would certainly be a great inducement to any rational inquirer to accede to it. Amongst these may be reckoned Hippocrates, one of the greatest geniuses of antiquity, and the renowned Galen, who was converted from Atheism to the belief of a Deity. Our author, however, professes himself a sceptic upon the occasion, and though he declares himself neutral by these words,

Non nostrum inter vos tantas componere lites,

yet he seems greatly to incline to the opinion of the materialists, when he asserts that every physician would do well to follow the system of the mechanicians, and not vainly to bewilder himself with curing the mind, but apply himself to the cure of the body, to cleanse the organs, to renew and rectify the juices, to improve the blood, to strengthen the springs of the stomach and other viscera, and to preserve each part of the human body in its natural state and in that action for which it is destined. Though this is in some measure just, certain it is that the mind claims the attention of the physician as well as the body; and the baron's representing the latter as the only subject which he has to operate upon, seems to proceed from the same way of thinking which has brought the general imputation of irreligion upon physicians, and which has given occasion to the proverb *ubi tres medici duo aspei*. The branches of which the medicinal art is composed, are, according to the baron, the twelve following, anatomy, physiology, pathology, the semiotic or indicative, the therapeutic, the materia medica, botany, pharmacy or election, chymistry, chirurgery, and obstetrics, the practice of physic, medicinal prudence and *medicina forensis*. We should exceed the bounds of an article were we to follow the author through the explication which he gives of these various parts of physic, we shall therefore just touch upon those particulars which are most worthy of the notice of a reader. With regard to the first of these branches, anatomy, it is usually distinguished into the common and the sublime or refined anatomy. The former of these is the ordinary business of professors, physicians, surgeons and students; the latter appertains to the Albinis, the Boerhaaves, the Hallers, the Sydenhams, the Lieberkuhns. In page 242 we meet with another observation of the baron's which proves what we have already advanced concerning his turn to incredulity and scepticism in religious matters. His observation is as follows, 'when all the springs of the body will become inflexible, their action will cease; and the several parts being no longer able to perform their functions, the aged becomes a sort of automaton, a burden to himself and to those that are obliged to attend him; or he ceases to be, and according to the scripture phrase, returns to the dust from whence he came. This observation, continues the baron, by proving that immortality is absolutely impossible, gives occasion likewise to violent doubts relative to the assertion of Moses on the subject of the age of the first race of men, and of the patriarchs. For either their muscles, nerves, fibres, &c. were constructed like ours; and in that case it was impossible for them to last almost a thousand years without becoming inflexible, or else their viscera

cera were formed much stronger, more vigorous, and more durable than ours; from whence an infallible but very disagreeable consequence arises; for it is evident to demonstration that a man's disposition for thinking, his vivacity, his ingenuity, his sensibility, depend on the greater or less delicacy of his nerves, his fibres, and the whole of his machine. If therefore all their parts were sufficiently strong to last almost a thousand years, it is manifest that the patriarchs must have been mere brutes, infinitely less sensible and alert than modern animals.

This is too like the language of modern free-thinkers, who make their own knowledge the measure of the divine power, and think to circumscribe the operations of Him whom heaven, and the heaven of heavens, cannot contain within the narrow sphere of our ideas. Our author's reasoning, upon this subject, is very far from being conclusive.—Might not the same power that formed the human frame, wind it up by the means of springs imperceptible to every eye but one that sees infinitely, for a longer or shorter term of years, as he judged proper? He seems to have forgot here, what he had before acknowledged, that we absolutely know nothing of the nature of the mind, of the principle of life, &c. If the nature of the mind, and the principle of life be so utterly unknown to us, and, in fact, inexplicable mysteries, why does he prescribe limits to its continuance?—Thus the best reasoners involve themselves in contradictions and absurdities.

Lucretius, after having argued against divine Providence, and exerted himself to the utmost to establish the system of atheism, is compelled by the force of truth to acknowledge something like a superintending Providence, and so far forgets himself as to confess, that there seems to be some secret power, that controuls and governs all things.

Usque adeo res humanas vis abdita quædam

Proterit, et pulchras fasces, sævasque secures

Proculcart, atque ludibris sibi habere videtur. De Nat. Rerum.

Our author, in the latter part of his objection, remarks, that Moses in his psalm assures us, that the days of our years are threescore and ten; and, if we attain to fourscore, it is by reason of strength.—But who does not see that, upon this occasion, Moses was not speaking of the antediluvians, but of men such as they were at the time in which he wrote? As what has been said is abundantly sufficient to give the reader an idea of the manner in which our author has treated the subject of medicine, we shall now proceed to the subsequent article, philosophy.

Philosophy, according to the baron, had its birth in the earliest ages of the world, and owed its origin to that desire of happiness which is so natural to mankind; that it becomes the motive of all their labours, and the spring of all their actions.

The first that made open profession of philosophy in Greece, were Thales and Pythagoras, who thought the title of sage too fastidious, and took the more modest name of philosophers, or lovers of wisdom. Socrates, who followed the career of the earliest philosophers, turned all his studies towards morality, and was the first to reduce the confused ideas of his predecessors to some method; for which reason he is called by Cicero, the Father of Philosophy. Of all the celebrated men who came out of the school of Socrates, Plato was the most renowned. He established his school in the Academy, which was a place without Athens, and from thence his followers were called Academics. According to Plato, the soul of man is only an emanation of the divinity. He believed that this particle united to its principle, knew all things; but, when united to a body, contracted ignorance and impurity from that union. He did not follow the example of his master Socrates, in totally neglecting natural philosophy. On the contrary, he enquired into many questions, which relate to that science, and even cultivated astronomy. The disciples of Plato formed also many new sects; of which that founded by Aristotle is the most illustrious. This philosopher was the first who formed a complete system from the several parts of philosophy. His disciples and his followers were called the Peripatetics of Lyceum, where he had fixed his school. About sixty years after rose the sects of the Stoics and Epicureans, which at first divided the wits of Greece, and afterwards those of all the rest of the world: the founder of the former was Zeno, that of the latter Epicurus. About the twelfth century prevailed a philosophy called the Scholastic, borrowed, in a great measure from the writings of the Arabs, whom the Scholastics, who were all attached to Aristotle, imitated in their subtle, ambiguous, abstract, and capricious manner of reasoning. About the sixteenth century, men began to throw off the yoke of Aristotle. Nicholas Copernicus, who was born at Thorn in 1473, had already borne the torch of reason in mathematics and astronomy; he had rejected the system of the world that was invented by Ptolemy, and which the Greeks call most wise and most divine; and in its place introduced the system of the sun's being immoveable, and the motion of the earth. Galileo, who was born at Florence in 1564, adopted the system of Copernicus, and improved it by

new

new observations. He likewise introduced a new and excellent method of reasoning in philosophical subjects. At last René Descartes appeared, and by a method, but very imperfectly understood before, discovered more truths in philosophy, than all the preceding ages had produced. Before Descartes, Sir Francis Bacon had lighted that torch, with which all his successors have illumined philosophy; and in his writings are to be found the seeds of every new discovery, and every new hypothesis. At length philosophy was carried to its highest perfection by Newton, Leibnitz, and Locke, all living in the seventeenth century, and all cotemporaries.

Thus have we given a general sketch of the history of philosophy, of which our author has enumerated the following branches. 1. Logic. 2. Morality. 3. Natural theology. 4. Ethics, or moral philosophy. 5. General philosophy, or common prudence. 6. The policy of nations. 7. The law of nature. 8. The law of nations. 9. Metaphysics. 10. Physics, or natural philosophy.—We should exceed the limits which we have prescribed to ourselves, were we to enter into the subdivisions of these branches, or give a particular account of each. With the same view of avoiding prolixity, we shall pass over the article of Mathematics, with which this second book concludes, as what has been said of the other branches of science, is abundantly sufficient to give an idea of our author's manner of treating his subjects.

Our opinion of this work, upon the whole, is, that, notwithstanding a few errors, which are excusable in a work so extensive, it is equally curious and useful;—the author has discovered a fund of good sense equal to his profound erudition; and the translator has performed his part with spirit and fidelity.

[*To be continued.*]

IX. *An easy Introduction to Astronomy, for young Gentlemen and Ladies. The Second Edition. Illustrated, with Copper-plates.*
By James Ferguson, F. R. S. 8vo. Pr. 5s. Cadell.

AMONG all the sciences it is probable there are very few, if any, which so much enlarge the mind and correct the judgment as that of mathematics; by this noble art we are led to truth by the nearest way, and likewise, with the greatest certainty. The ancients held this valuable part of learning in such esteem, that their kings were not only encouragers of it, but also students in the science; they accounted that per-

person unfit to govern the world who knew not what the world was, or had not, at least, acquired a general notion of the universe and situation of the parts and extent of the solar and planetary system: nor have there been wanting persons in early ages, who have cultivated the several branches of mathematical knowledge, and in particular astronomy; for by the writings of Porphyry and Simplicius, it appears, that when Alexander the Great took Babylon, Callisthenes, one of Aristotle's scholars, by the desire of Aristotle, carried from thence to Greece, celestial observations made by the ancient Chaldeans and Babylonians of two thousand years standing. And Sir Henry Savil, towards the latter part of his second lecture upon Euclid, speaking of this, says, that although the common printed edition of Simplicius mentions but two thousand years, yet in his manuscript it is thirty-one thousand years; and Cicero, in lib. 1. *de Divinatione*, forty-seven thousand years. But as the Greeks had almost all their astronomical learning from the Egyptians, whose observations were purely astrological, and made chiefly with a view to determine the influence of the stars, Simplicius's account rather serves to shew the antiquity than the advancement of astronomy; nor indeed have we any thing of certainty with respect to the latter, until about 300 years before the Christian æra, when, according to Ptolemy, Tymocris and Arystillus left several observations of the fixed stars, which proved of great use to succeeding astronomers in determining the precession of the equinoctial points, and other astronomical phenomena.

The difficulty of arriving at an extensive knowledge in astronomy, and the time required for that purpose, have induced several very considerable writers upon this subject to oblige the world with popular treatises, whereby a sufficient idea of astronomy may be obtained, with very little trouble, and without any previous knowledge of algebra or geometry. This seems to be the design of the work before us, and which may be considered as excerpts from the writings of those celebrated astronomers Keil, Pemberton, Wallis; &c. wherein the ingenious author has illustrated the principles of astronomy by way of dialogue between Neander and Eudisia, in a very easy and comprehensive manner. The figure, motions, and dimensions of the earth, the solar system, the nature of eclipses of the sun and moon, &c. are well explained, and rendered clear to the understanding of those who are unacquainted with geometry or mathematics.—Our author, in speaking of the nature and laws of gravity, at page 61, and of the difference between solar and sydereal time, at page 207, is not quite so satisfactory as in

In the other parts of this performance: the reader will judge of this by the following extracts.

‘ *Eudoxia*. I should be glad to know the reason why the sun’s attraction decreases in proportion to the squares of the distances from him; Why do you shake your head?

‘ *Niander*. Because you ask me a question which Sir Isaac Newton himself could not solve; although he was the prince of philosophers.

‘ *E*. But can you give me no idea at all of it?

‘ *N*. I could; and a very plain one too, if the attractive force, (the effect of which we call gravity) acted only according to the surface of the attracted body.

‘ *E*. Your if implies that it does not: but, if it did, why should it decrease in that proportion?

‘ *N*. I have drawn a figure for your inspection (Fig. 1. Plate II. in the author’s work), which, indeed, is for a quite different purpose: but it would exactly solve your question, if gravity acted as all mechanical causes do; only upon the surfaces of bodies.

‘ *E*. But, if gravity acts not according to the quantity of surface, pray how doth it act?

‘ *N*. Exactly in proportion to the solid contents of bodies; that is, to the quantities of matter they contain; for if gravity acted according to the surfaces or bulks of bodies, a cork would be as heavy as a piece of lead of the same bulk as the cork.’

This account of gravitation, seems (at least to us) rather defective and confused; for the solid contents of bodies are not proportional to the quantity of matter they contain, nor are the surfaces of bodies, and their bulks the same thing. Mr. Ferguson should have defined the quantity of matter in a body as Sir Isaac Newton does, to be the measure of the same arising from its density and bulk conjunctly; and then, indeed, the effect of gravity at equal distances from the center of force would be as the quantity of matter or weight of the body; nor would this *vis insita*, or *vis inertia*, probably, be changed by any alteration in the present law of gravitation, that is, at the same distance from the center of force the proportion between the *vis enertix* of bodies would still remain the same, namely, that of the quantities of matter or weights of the bodies themselves, whether the force of gravity acted as it now does, or by any other law. We are therefore of opinion, that, even granting the force of gravity upon bodies at equal distances from the center of attraction to be as their surfaces, it could not be proved from thence that the law of attraction should be reciprocally as the square of the distance from that center, for the influ-

influence of attraction at different distances from the center of force remains just the same, and increases or decreases in the very same manner, whether there are any bodies or not within the sphere of its activity; whereas our author (in his hypothesis, makes the force of attraction propagated from the center, depend upon the magnitude of the surface of the attracted body; consequently by Mr. Ferguson's scheme (plate III. fig. 1.) it will appear that the force of gravity upon a body, at the earth's surface, whose superficies is one inch, is no greater than the force of gravity upon a body at two semidiameters from the earth's center, whose surface is four inches. This we apprehend would fall very short of confirming the present law of gravitation.

At page 243 it is said, that 24 solar hours are $\frac{3}{4}$ minutes and 56 seconds longer than 24 sydercal hours. Now as the sydercal day contains only 23 hours 56 minutes and 4 seconds, and the difference between the solar and sydercal year is no more than 20 minutes 17 seconds and $\frac{1}{2}$, we think Mr. Ferguson should have added a line or two, in order to have explained to his readers, the reason of the solar day being 24 hours.

We have here enumerated the chief, and indeed the only, difficulties we met with upon reading this Introduction to Astronomy, in which, we apprehend, there is much more to be praised than pardoned; and therefore recommend it to the perusal of those young gentlemen and ladies, who are desirous of obtaining a competent knowledge of astronomy, without being obliged to acquire any previous knowledge of geometry or mathematics.

X. *A Short Essay on Military First Principles.* By Major Thomas Bell. 8vo. Pr. 4s. Becket and De Hondt.

IT gives us pleasure to behold a performance, in which the principles of the military art treated of in so clear and rational a manner, as in the Essay before us. We are here presented, not with dry and arbitrary rules of martial discipline, drawn from the practice on the parade; but the author lays before us the grand and leading principles of the several kinds of military operations, and from thence deduces, by the fairest conclusions, every essential circumstance which regards the improvement of the art. This ingenious system is not only founded on the justest principles, but is also illustrated and supported by examples, both from ancient and modern history.

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The following extract on first principles, will give our reader some idea of the performance.

‘ The first principle of the exercise of the firelock (and of all fire-arms) is, to make the man who exercises it, load as quick as it shall be possible for him to load, and be sure to hit the object fired at—he sure, as much as man can, to kill.

‘ All motions which have no relation to killing or maiming, which are neither offensive or defensive, are foreign to the weapon.

‘ Without firing at a mark, men will not be marksmen; and, without being sure to kill, soldiers are not in the best possible state for war.

‘ A battalion whose fire is certain and deadly, kills, stops, and conquers; a battalion, whose fire is unsure, is unkillings, will not stop, and may be conquered.

‘ The principle of the exercise of the sword, is to make the thrust sure, to give knowledge to guard, parry, and be certain of the cut.—Soldiers who wear swords, and do not exercise that weapon at all, or not fully up to its true principle, cannot bid fair to kill or wound their enemies, although liable to receive wounds and death themselves.—He who misses his thrust in charging, may be killed; and he who cannot parry, may be cut.

‘ The first principles of all bodily training for a soldier, are, to make him hardy and robust, capable to maintain health amidst fatigue, bad weather, and change of climate; to march at such possible pace, and for such length of time, and with such burden, as, without training, he would not be able to do—and to make him ready at all changes of position.—No training at all for these ends, or a slight one, cannot be consistent with true principles, must be the cause of infinite mortality among troops when they go to war, and be an absolute bar and impediment to many attempts and successes.

‘ The principles of all horse-training are nearly the same with those of the foot soldier.—That the horse be well broke, obedient to his rider, ready at all changes of position, vigorous, hardy, a good marcher with his burden, long winded, supple, and, in proportion to his make, swift.—Horses trained entirely up to the above points, are in the best possible state for war.

‘ The principle of all changes of position for a regiment, are, to make one or more fronts, to contract and re-extend the front in all its various modes: hence, one, two, or three different sorts of change cannot be sufficient, but a readiness and expertness in all must be necessary for the necessities of war.

‘ If

‘ If any particular sort of evolution is unpractised, a case in war may come that will demand such evolution; and, if depth or extension are not in readiness when the occasion demands either, the enemy will sometimes be improperly opposed.

‘ The first principles of the manner in which all changes of position are to be performed, are, order, directness, and the greatest possible rapidity :—therefore all manoeuvres in disorder, not done in the shortest way possible, and without the necessary, or the utmost possible rapidity, are essentially wanting.

‘ Disorder can never be proper to oppose an enemy.

‘ A change of position argues necessity, and all necessities of war must ever be best answered by quickness.—Hence all wheelings should be rapid, and those of foot, in general, by files, which are preferable to an uniform, entire wheel. In changing position, that method which soonest presents opposition and front to an enemy, must be best : hence, to change position by files, except in very particular cases, must be superior to any other method ; for if the body wheeling is more than a platoon, half of it will be up in front ready to fire in wheeling by files, before any front or opposition would be formed in wheeling by the entire, uniform wheel.

‘ The opposition, the charge of cavalry, depends not on fire, but upon the entire uniform front of the body to charge.—Hence all cavalry wheel uniformly and undividedly.

‘ The principle of all clothing and covering of any sort for the soldier, is to give the best healthful defence against the weather, and, at the same time, permitting a free use of the body and limbs.’

This Essay is wrote with energy and conciseness ; the soldier, the scholar, and the man of sense are conspicuous through the whole ; and we heartily recommend the perusal of it to all gentlemen of the military profession.

XI. *The Art of dressing the Hair. A Poem. Humbly inscribed to the Members of the T. N. Club, By E. P. Philocophm. and late Hair-Dresser to the said Society. 4to. Pr. 1s. 6d. Carnan and Newbery.*

THIS poem is not so didactic as we might expect it would be, from its name ; but this we do not consider as a defect, because *no man* who can relish a good poem pays any regard to the minute rules of hair-dressing.

We hope the title page of the piece is not without its poetry, or fiction : the author of it *should* never have been a hair-

hair-dresser, as he says he once was: the man who can write such fine verses, should never have thrown away his time on adjusting the inferior and insignificant elegance of a coxcomb.

However, if such has been his misfortune, he has here taken no small revenge on the petit maitres. He has touched a delicate satire under his instructions; his precepts throw poignant ridicule upon an art which they seem to patronize.

This poem contains many spirited strokes of moral irony, and some severe sketches of unpopular characters.

It well deserves the attention of our readers; though it is more entertaining than uniform, more spirited than correct. The sentiments are just and lively; the versification is vigorous and harmonious.

His invocation of Apollo is as humorous as it is new: and his description of the dull fop, who, though he had no docility at college, made a wonderful progress under the discipline of the curling tongs, might have a good effect, if unthinking coxcombs could be prevailed upon to reflect, and see the extravagance of their folly.

‘ Oh Phoebus! patron of the sons of song;
God of the quacking and the fiddling throng;
Let my low shop be with thy presence blest,
And all thy raptures struggle in my breast!
What tho’ untaught by art thy ringlets twine,
No engines scorch, or papillotes confine;
What tho’, unshorn, the honours of thy head
In wild luxuriance down thy shoulders spread,
Nor bag hath dar’d enclose, or ribbon tye,
Nor borrow’d locks their friendly help supply;
What tho’ no bristles thy smooth chin conceal,
But down eternal, innocent of steel;
Let not in vain an honest Barber sue,
Tho’ ne’er the labours of his hand you knew;
But like my razor makes my lines appear,
Smooth, tho’ not dull; and sharp, tho’ not severe.
And since these hands, on many an empty pate
Ne’er form’d by nature for dispensing fate;
Oft have been taught the mighty bush to lay,
Which gave the bearer privilege to slay;
Who without learning had obtain’d degrees,
By stealing theses, and by paying fees:
Teach me what unguents will the loss repair,
When falling tresses leave the temples bare;
What styptic juices will assistance lend,
Relax’d and weaken’d if the curls depend.

' Nor ye grave mortals, too severe and sage
 For the light follies of this sportive age,
 Frown, that I so much tenderness express
 For outward polish, and the arts of dress.
 Not he that thinks all night, and plods all day,
 Will captivate the fair, or please the gay ;
 Not letters, your absurd pedantic plan,
 Dress and the barber's art compleat the man.
 Oft have I known a youth, whose leaden skull
 His tutors curst, impenetrably dull ;
 Who toil'd from class to class with labour sore,
 Some little learning got, but flogging more ;
 Yet by my care into perfection grow,
 And tho' no scholar, prove a charming beau.'

Not to quote the following lines, would, to a certain degree, be injurious to society : they expose, with a laudable severity, a private, and a publick kind of robbery, which are too much practised amongst the great.

' In scorn see gloomy Harpax roll his eyes
 On paltry hundreds, as too mean a prize :
 When, doubling ev'ry stake, each lavish heir
 Draws a fresh source of courage from despair,
 He, like Drawcansir, rushes on the foe,
 And beggars ten Superiors at a throw.
 Blaspheming Verres damns his empty purse ;
 Ev'n soft Narcissus lisps out half a curse.

' If in Volpone a thousand arts you trace
 Beyond the native cunning of his race ;
 Must you not say ? tho' studious to admire ;
 Great is the son, but greater still the fire :
 This boldly soaring in a dangerous sphere,
 Plunder'd a nation ; that but strips a peer.'

In his description of a masquerade, there is a delicacy and poignancy of fancy, and a harmony of numbers which would not have been unworthy of Mr. Pope.

' In lucid chrystal flows the sparkling wine,
 Fruit of the Gallick or Iberian vine ;
 Soft thrilling melody dissolves the soul,
 And round in clouds Sabæan odours roll.
 In rush the motley throng ; of shape and hue,
 Strange as e'er fancy form'd, or pencil drew :
 Quakers that ne'er of inward light had heard,
 Fryars unshorn, and Jews without a beard ;

Nuns,

Nuns, with no title to the sacred name
 But what their hopes of absolution claim;
 Pert Musselmén that ne'r the Koran read,
 Spaniards all life, and harlequins all lead.
 Fame, on St. Paul's who took her awful stand,
 Sent the loud tale in thunder thro' the land.
 White's fullen offspring heard the piercing sound,
 And dropp'd their cards in terror on the ground:
 The Dilettanti trembled as it flew,
 Turn'd pale with envy, and blasphem'd Vertù.'

We shall now take leave of this gay satirist, A few examples discover genius to those who are susceptible of its effects.

MONTHLY CATALOGUE.

12. *The True Alarm.* 8vo. Pr. 2s. Almon.

ALthough we find no reason to retract the remark we offered upon the comparative view of this writer, it must be confessed the important facts laid before the public in the *True Alarm*, deserve attention. Many essential defects in the constitution and present conduct of the East-India company are clearly stated and exposed. Several mistakes, indeed, appear in the writer's relation of matters of fact; but in general, his reflections and reasoning are judicious. Happy would it be for the public were it as easy to apply a remedy, as to point out the errors in the present management of affairs.

Our author is of opinion, that a—n should assume to themselves the sovereignty in India, leaving to the company only the commercial department. This measure, he affirms to be founded in right, and dictated by policy and necessity. We embrace sentiments diametrically opposite: the sovereignty in question was obtained by gradual steps, and a series of successful measures, taken in self-defence, authorized by charter, approved by government, agreeable to the laws of nations and communities, and supported at the risque, the expence, and with the blood of the company.

The vast encrease of power, influence, and money, which so rich a jewel in the crown would throw into the hands of m—s, might prove fatal to the liberties of this country. The novelty, the delicacy, and the injustice of such an infraction of compact, would excite apprehensions in the minds of all men, whose property depended on public faith. Stock would receive so mortal a wound, that many thousand families must

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thereby be reduced to beggary. Trade, supposing the most favourable circumstances, would languish under the shackles of a military government. Jealousy, contention, and mutual injuries would prevail among the respective servants of government and the company. The commercial department would lose that weight and influence, which, in India, it must necessarily enjoy, to be able to form the investment. Revenues collected by military force, would soon become inadequate to the expences. The country would be forsaken by the inhabitants, and the disputed sovereignty, in a short time reduced, from one of the most populous, rich, and flourishing countries upon earth, to a naked, barren, and uncultivated desert.

These are the effects which, we think, would infallibly result from g——t's adopting the proposal made by our author. At the same time, we heartily join issue with him in wishing, that some effectual steps may be taken to secure the permanency to the nation of so invaluable a branch of commerce.

13. *The Patriots of Jerusalem petitioning Artaxerxes for a Redress of Grievances; a Parody: inscribed to the Supporters of the Bill of Rights: by the Author of Balaam and his Ass; a Parody.* 8vo. Pr. 1s. Griffin.

This little parody is intended as a satire on the party to which it is inscribed. The allusion, it must be owned, is not perfectly apposite, but it is supported with some degree of address; and contains more of rational and honest zeal, than of blind or virulent invective.

14. *Reasons for an Amendment of the Statute of 28 Henry VIII. c. 11. § 3. which gives to the Successor in Ecclesiastical Benefices all the Profits from the Day of the Vacancy.* 8vo. Pr. 1s. Payne.

The hardship, which this writer considers, is in the case of an incumbent dying a little before harvest, and his successor receiving the greatest part of the annual profits of the living, without assigning an adequate proportion to the representatives of a man who probably may have discharged the duty of the parish ten months out of twelve, and been at a considerable expence in improving the preferment.

The author offers several reasons for the amendment of the statute of 28. of Henry VIII. drawn from principles of justice, equity, and compassion.

This tract is drawn up in a masterly manner, and the subject seems to be deserving of some farther and more effectual reply.

25. *The Destruction of Trade, and Ruin of the Metropolis, prognosticated, from a total Neglect and Inattention to the Conservancy of the River Thames, &c.* 4to. Pr. 1s. F. Newbery.

The author of this pamphlet, under the signature Mercator, after having assured us that he is a merchant, a manufacturer, an Englishman, a brother of the Trinity, and also a moral man, proceeds to enumerate the several mistakes, blunders, and omissions, arising from the neglect, and inattention of those to whom the conservancy of the river Thames is consigned, and prognosticates nothing less than the destruction of trade, and ruin of this now flourishing metropolis. In support of this assertion, Mr. Mercator cites the following report of the committee appointed by the lord-mayor, aldermen, and commons of the city of London, in common council assembled, to take into consideration the petition of Robert and James Adam, James Payne, Dorothy Monck, William Kitchner, and Richard Norris, to the right honourable the lord mayor: 'That we have taken the said petition into consideration, and having also consulted our surveyor thereon, are humbly of opinion, that an embankment of the north side of the river Thames, from the angle formed by the York-building fire engine, and the wharf immediately below the same, in a strait line to a point in the said river, at the distance of one hundred feet from the wharf wall at the bottom of Salisbury street, in the liberty of Westminster, in a continued strait line along the middle of the said street, and from the said point, in a strait line, to the bastion on the west side of Somerset Gardens, would be of public utility, as it would tend to improve the navigation of that part of the said river.' This determination our brother of the Trinity finds great fault with; and is of opinion, that the committee was led into this error by their surveyor; 'a man perhaps conversant enough in building houses, &c (continues our author) but what has his judgment to do with the navigation of the Thames, even suppose him not partially biased, which, in single judgments, is not an uncommon case.' This sort of discourse Mr. Mercator calls moralising upon his subject, we therefore apprehend the following extract will be sufficient for the reader to form a proper judgment of the philanthropy of the author, and the merit of his performance.

'It is the common order of human affairs, that men first consider themselves as the *summum bonum* of all projects they pursue, the public is only set up as a standard mag to attract approbation, the play is on the weakness of some, the wickedness of others, and the indolence or inattention of all; pre-

sumption does much, impudence more, and ignorance fills the scale, that outbalances all sense, judgment, and propriety.'

16. *Directions for bringing over Seeds and Plants, from the East-Indies and other distant Countries, in a State of Vegetation: together with a Catalogue of such Foreign Plants as are worthy of being encouraged in our American Colonies, for the Purposes of Medicine, Agriculture, and Commerce. To which is added, the Figure, and Botanical Description of a new Sensitive Plant, called Dionæa Muscipula: or Venus's Fly-Trap, By John Ellis, F. R. S. 4to. Pr. 2s. L. Davis.*

One of the principal methods, here recommended, for preserving seeds in long voyages, is that of inclosing them in bees-wax; but as there are also other useful means suggested, we could wish that all those who have it in their power to furnish their country with exotic vegetables, would peruse the treatise itself. For the gratification of the curious reader, we shall extract the author's account of a newly-discovered sensitive-plant, entitled *Dionæa Muscipula*, or Venus's Fly-Trap, from his letter to the celebrated Linnæus.

'You have seen the Mimosa, or Sensitive-Plants, close their leaves, and bend their joints, upon the least touch; and this has astonished you; but no end or design of nature has yet appeared to you from these surprising motions: they soon recover themselves again, and their leaves are expanded as before.

'But the plant, of which I now inclose you an exact figure, with a specimen of its leaves and blossoms, shews, that nature may have some view towards its *nourishment*, in forming the upper joint of its leaf like a *machine* to catch food: upon the middle of this lies the bait for the unhappy insect that becomes its prey. Many minute red glands, that cover its inner surface, and which perhaps discharge sweet liquor, tempt the poor animal to taste them: and the instant these tender parts are irritated by its feet, the two lobes rise up, grasp it fast, lock the rows of spines together, and squeeze it to death. And, further, lest the strong efforts for life, in the creature thus taken, should serve to disengage it; three small erect spines are fixed near the middle of each lobe, among the glands, that effectually put an end to all its struggles. Nor do the lobes ever open again, while the dead animal continues there. But it is nevertheless certain, that the plant cannot distinguish an animal, from a vegetable or mineral substance; for if we introduce a straw or a pin between the lobes, it will grasp it full as fast as if it was an insect.'

17. *A Short Account of the Waters of Recoaro, near Valdagno, in the Venetian State.* 8vo. Pr. 1s. Dodsley.

These waters issue from the Vicentine hills, which border on the Trentine Alps, about three hundred paces from the town of Recoaro, twenty-four miles from the city of Vicenza, and five from Valdagno. They are found, by chemical analysis, to contain an active, very subtle, and extremely elastic spirit, impregnated with a vitriolic acid; a great quantity of chalybeate principles, united with a small portion of alkaline earth; and a vast deal of a bitterish neutral salt, much resembling that of the Epsom waters in England. They are celebrated for their efficacy in many complaints of the stomach, such as weakness, heart-burnings, frequent vomitings, loathings or loss of appetite, irregular cravings, and indigestions; in the first stages of the scurvy; in the jaundice; in nephritic pains, proceeding from gravel, or small stones in the reins; in heats of the urine; in stranguries; in hysteric and hypochondriac disorders; in the chlorosis; in barrenness; too violent flowings of the menses; the fluor albus; the piles; and in the relics of long periodical fevers.

‘In short, says the author, these waters are good in so many and such cruel disorders, that several persons, well acquainted with their virtues, have thought it would not be doing them too much honour, to bestow on them the title of a Panacea, or Universal Remedy.’

18. *Experiments on the Cause of Heat in living Animals, and Velocity of the nervous Fluid.* By John Caverhill, M. D. M. R. C. P. F. R. S. 8vo. Pr. 1s. 6d. Robson.

Almost a whole hecatomb of poor rabbits has here been cruelly sacrificed, to prove—what? That the heat in living animals is diminished by the destruction of the nerves; a proposition which required no farther experiments to confirm. But it is not our humanity only that is shocked by these experiments; for the inferences deduced from them, do violence even to reason itself. This author proceeding upon a preconceived hypothesis, that the fluid of the nerves is of a gross earthy nature, alledges, that it is moved with a velocity not exceeding in its progression the space of one inch in twenty-four hours; and yet from the inconsiderable attrition which would result from this motion through the soft and unelastic tubes of the nerves, he would derive the cause of all animal heat. We shall only observe, in regard to this theory, that there is an infinite difference betwixt the motions excited in the nerves, when intire, by volition, or the influence of the soul, and those which are produced by the irritation of di-

vided nerves; and that no arguments drawn from the latter phenomena can ever be admitted as conclusive of the natural operations of the former. Were the nervous fluid really of so gross a nature, and moved so slowly as is alledged by this author, why should it alone of all the animal fluids be invincible? Or could we reasonably suppose it to be a competent instrument for the instantaneous conveyance of sensation, and the emotions of the mind?

19. *The present State of Midwifery in Paris, With a Theory of the Cause and Mechanism of Labour.* By A. Tolver, *Man-Midwife.* 8vo. Pr. 11. 6d. Cadell.

This treatise contains a plain and judicious abstract of the art of midwifery; and we are persuaded, will be read with pleasure by all the obstetrical profession.

20. *The Ladies New Dispensatory, and Family Physician.* 8vo. Pr. 21. 6d. Robinson and Roberts.

This little volume contains such clear and concise directions for the cure of diseases, that it cannot fail of being understood by the ladies with facility, and read with great profit. The prescriptions, likewise, are remarkably simple, elegant, and efficacious; and it may be esteemed, upon the whole, as the completest and most useful production of the kind.

21. *Letters to the Ladies, on the Preservation of Health and Beauty.* By a Physician. 8vo. Pr. 21. 6d. Robinson and Roberts.

The author of these letters informs us, that they are intended as a supplement to the well known Sermons to Young Women; and that, as the preacher has delivered such precepts as may improve and adorn the mind, he (the author of the Letters) instructs his fair correspondents in the art of preserving external beauty. It would, indeed appear, that this physician general to the young, the gay, and the beautiful, as he styles himself, is by no means a stranger to the cosmetic art: and there are so many lively strokes of gallantry, as well as useful rules, and pertinent observations, in these Letters, that we make no doubt of their meeting with a very favourable reception from the ladies. The following letter may serve as a specimen of this agreeable production.

‘ Having, in my last letter, directed the most effectual methods for improving and preserving the complexion, I shall now consider the means made use of to disguise it, namely, the expedient of painting.

‘ After carefully analyzing all the cosmetics which have been imposed upon the world under various denominations, I can

can affirm that there is not one to be found, which is not absolutely incapable, either from its texture or the quality of its ingredients, to answer safely or effectually the purpose for which it was intended. If the substance is a powder, and dry, it may exhibit a higher complexion, but can never reflect that polished clearness attendant on a delicate skin. If, on the other hand, it is plastic and adhesive, it affords a more shining varnish, but totally stops the perspiration; and, if spread over a considerable surface, may, in time, produce such disorders as it is impossible to extirpate. Who knows not the unhappy fate of the beautiful Clarissa? Adorned by nature with all the charms that could accomplish the fairest of women, her insatiable soul still panted for farther admiration. She betook to the pernicious resources of art. Her face, her neck, her breasts that rivalled celestial beauty, were daily anointed with the Stygian application. The indispensable exhalations of the vital fluid were detained; and, in all the triumph of superlative beauty, she fell a sacrifice to the ambition of false allure-ment.

Learn hence to abandon a practice so injurious to your constitutions, ye who value the true happiness of life. Though the lilies and the roses combine in your cheeks, will they flourish if the canker has seized them? Behold the artless nymph of the valley: no paint ever touched her face: and yet, *** in all the pomp of colouring, is not to be compared with her. It is health that gives fragrance to her lips: it is health that gives bloom to her countenance: it is health that gives lustre to her eyes. O! let not, then, ye lovely objects of my care, let not false refinement induce you to destroy that inestimable blessing!

But could this treacherous art even be practised with impunity, what pleasure is it capable to yield? Can it ever inspire your souls with that conscious delight which results from the possession of native charms? Can it ever elude the keen penetrating gaze of your lovers? Yes, it may elude. But short will be the triumph of imposture: and when the wanton hours lead on to closer dalliance, adieu! love, beauty, and enjoyment.

Wherever, therefore, my amiable ladies! wherever the bloom of youth is defective, attempt not to increase it by methods so inadequate and destructive to all gratification. But if your beautiful complexions have been impaired by diseases, apply to extirpate the cause, and returning Hebe will again light up your charms, in the inimitable painting of nature.

22. *Theodora, a Novel. By the right Honourable Dorothea Dubois. In two Volumes. Pr. 6s. Nicol.*

As lady Dorothea Dubois tells us, in her advertisement that she is 'impelled by more *pressing motives* than a vain desire of applause to subject her volumes to public inspection,' she has secured herself from a *severe* review of them. When a writer, particularly a female one, is prompted by *necessity* to take up her pen, criticism ought to give way to compassion. Lady Dorothea calls her 'Theodora' a novel; but we cannot possibly look upon her as a mere novellist, though we apprehend she has in several pages given the reins to her imagination. In short, as the ground-work of this novel has appeared lately in most of the news-papers, we think it needless to relate again the A——a story with fictitious names. We sincerely pity lady Dorothea as a woman of distinction in distress; but, as impartial reviewers, we must own, that we cannot think the emolument arising from the publication of her novel will be adequate to her wishes.

23. *The Unhappy Wife: A Series of Letters. By a Lady. In two Vols. 12mo. Pr. 5s. Newbery.*

We were inclined when we had read this Series of Letters to be rather severe upon the writer of them; but the words in the title-page, 'By a Lady,' checked us in our critical career. The productions of a lady ought not to be condemned with asperity, unless they transgress against that delicacy and decorum by which the fair sex should always distinguish themselves.

The letters between lord Gould, lady Sappho Varley, and some other personages, seem to have been written with a design to make the readers believe that they would acquire new lights with regard to a late memorable affair in the *great world*; but we do not imagine, from the construction of the letters themselves, or from the matter contained in them, that the lovers of secret history will reap much amusement, or gain much satisfaction by the gratification of their curiosity.

Lord Gould, a married man, having been long *fighting* for lady Sappho, persuades her to reject all the honourable overtures which are made to her, and to fly with him out of the kingdom, or, in the language of the letter-writer, 'to leave the land.' She refuses him, however; and, to oblige her brother, marries a Sir John Varley, whom she cannot endure. Her coldness and indifference disgust him to such a degree, that he uses her, according to her own account of his behavi-

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our to a female friend, extremely ill. This friend is also not a little inconsistent in her carriage; in *one* letter she advises her to act discreetly, and to give up all thoughts of lord G—, in the next, to make herself easy, and please herself. Lady Sappho, after having written several letters and advertisements, neither entertaining nor instructive, meets his lordship at an inn in Wood-street. From that inn he carries her off—whither?—Ay, there we are left entirely in the *dark*. And if such epistolary productions as these were never brought to *light*—we must not forget what we advanced in the introduction—yet we cannot help declaring that we think our *authoress* might employ her time more *usefully* with her *needle* than with her *pen*.

24. *The Happy Discovery*. Two Vols, 12mo. Pr. 6s. Lownds.

This novel is written with a good design. The author seems to have read Mr. Richardson's *Clarissa* with pleasure, because he has thought proper to join the train of those novelists who endeavour to raise themselves to literary reputation by working after so great a master of the human heart.

Miss Emily Cresswell, being left by her father in the power of a mother-in-law, is addressed by a Mr. Lovegrove, supposed to be nephew and heir to lord viscount B——. Her mother is strongly inclined, to have her married to Mr. Sands, but she, having a particular dislike to this gentleman, elopes with Lovegrove. Lovegrove endeavours to take advantage of her being in his power, but is prevented just as he is upon the point of executing his design, by Mr. Barclay, who had long admired her. Barclay, finding afterwards that Lovegrove was Emily's own brother whom her mother had caused to be sent abroad that she might enjoy his estate, hastens to put a stop to the matrimonial proceedings, and comes but just time enough to save the lady's honour, who rewards him for the *happy discovery* with her hand.

We have already said that the author of this performance seems to have read Mr. Richardson's *Clarissa* with pleasure; we cannot add with profit; however, we are of opinion, that though the faults of the work are many, it has sufficient merit to exempt it from critical damnation.

25. *Six Pastorals: to which are added, Two Pastoral Songs*. By George Smith, *Landscape painter, at Chichester, in Sussex*. 4to. Pr. 2s. Dodsley.

Though poetry and painting are allowed in general to have a great affinity to each other, few persons have been known to possess, in any eminent degree, the united powers of the pen

pen and the pencil. The imagination may roam so much at large in any one of those walks of genius, that it is rarely tempted to make an excursion into the province of the sister art. But if ever such a curiosity arises, it must happen most naturally in those who cultivate either pastoral poetry or landscape painting: for these are the regions of fancy which lie most contiguous to each other; and rural life and tranquillity are alike the objects of both. The profession to which the ingenious author of this performance is devoted, furnished him with many opportunities of studying nature in the most pleasing points of view; and we must acknowledge that he has copied her beauties with no mean or undistinguishing taste. There is, besides a novelty in the sentiments and images, so different from the dull similarity which is usual in pastoral compositions, that shews the author to have drawn his ideas more from the original object, than from the transcripts of others. The following remark has a simplicity in it, which is well imagined.

‘Already o’er yon hill the sun appears,
And thro’ the fruit-trees gilds the yoking steers.
See on the kitchen wall, with ballads gay,
The early sun-beams quiver thro’ the spray.
Now Rosamond they leave, and sink apace,
To tremble on the lines of Chevy-chace.
’Tis five exactly when they gild the tack
That holds this corner of the Almanack.’

The description in the next quotation is beautiful, and concludes with a well placed Alexandrine.

‘Yon shepherd boy, see where he idly strays,
And by the river with his spaniel plays;
Till thy return he’ll keep a watchful look:
I’ve known him, when a child, with scrip and crook,
Climb the lone hills behind the woolly drove,
And all alone upon the mountains rove.
His play was bowling pebbles to the vales,
Or blowing thistles down to wanton gales.
Sometimes with wildest notes his pipe he’d fill,
And stop the trav’ler with his early skill:
While to his music danc’d his fav’rite Tray;
And thus he’d weary out the longest summer’s day.’

Mr. Smith has, in fact, transplanted many agreeable images into the province of pastoral poetry: and his versification, which is generally harmonious, is often not destitute of elegance.

16. *A Collection of Hymns adapted to public Worship.* 8vo. Pr. 3s. Buckland.

This is the most copious, and the best collection of hymns we have seen. The compilers, messieurs Ash and Evans of Bristol, inform us, that there are as many original compositions, in it, as make nearly a fourth part of the volume. The rest are selected from the works of Doddridge and Watts, from Merrick's Translation of the Psalms, the Spectator, and other publications.

27. *Diotrephes admonished; or some Remarks on a Letter from the Author of Pietas Oxoniensis to the Rev. Dr. Adams of Shrewsbury; occasioned by the Publication of his Sermon preached at St. Chad's, entitled A Test of true and false Doctrines.* 8vo. Pr. 1s. White.

This pamphlet contains a vindication of the principles and conduct of Dr. Adams, with respect to the sermon which gave occasion to the present dispute; and some observations on the sentiments and positions of his antagonist, with two or three strictures on the general strain and tendency of his letter to the doctor.

The author writes with coolness and moderation, and endeavours to vindicate his friend, without paying any regard to the doctrines of the church. 'For, says he, I have a much better opinion of the doctor's learning and judgment, than of any one of the compilers of the articles, homilies, and common prayer.' From this, and other expressions of the same kind, the reader will perceive, that whatever Dr. Adams may be, the reformers are under very little obligations to this writer for his remarks. He proceeds to defend subscription upon the plea of those, who contend for a latitude of interpretation.

28. *The Admonisher admonished: Being a Reply to some Remarks on a Letter to the Rev. Dr. Adams, of Shrewsbury. By the Author of Pietas Oxoniensis.* 8vo. Pr. 6d. Dilly.

In this Reply, the author remarks, that 'every inch of ground which he had gained by labour, is yielded over to him by his competitor without opposition: that the grand point, which he endeavoured to establish throughout his whole piece, was an irreconcilable variance between the doctrines contained in Dr. Adams's sermon, and the Thirty-nine Articles, which, he says, is acknowledged by this writer, when he confesses, that the doctor esteems an article of the church as nothing but mere *brutum fulmen*;' that he has a much better opinion of the doctor's

doctor's learning and judgment than of any one of our reformers; and that however fully the author of *Pietas Oxoniensis* may be persuaded of a strict harmony between the sacred oracles and the articles, liturgy, and homilies, others are as fully persuaded of the contrary.' This writer goes on and urges his former plea, against those who subscribe to articles which they do not believe; and insists, that, upon the scheme of the remarker for allowing a latitude of subscription, any papist might hold a benefice in the church of England. In the latter part of his performance he intimates his suspicions, that his opponent is a dissenter, and observes, that if these surmises are just, it will be easily to account for the contemptuous manner in which he has treated the church and the reformers.

29. *The first of a Series of Letters to the Author of Pietas Oxoniensis, in Answer to his Letter to the rev. Dr. Adams, of Shrewsbury.* 8vo. Pr. 9d. White.

This is a sensible tract on the use of reason in religious enquiries, in opposition to the writer of the letter to Dr. Adams, who says, 'that man's reason cannot attain *any knowledge* of the nature and attributes of God, because God is incomprehensible.' Our author has manifestly the advantage of his antagonist in this dispute, and clearly shews, from plain declarations of scripture, and from fact, that man by the exercise of his rational faculties can attain *some knowledge* of the nature and attributes of God. His knowledge he observes, consists in the following particulars:

1. To use St. Paul's own words,—*The invisible things of him*, his Being and Perfections, which are invisible to our bodily eyes, *even his eternal Power and Godhead*, or universal dominion and providence, over the whole creation.

2. That he is Goodness itself, and loveth his creatures.

3. That he is intimately present every where, with all things, and with all persons.

4. That a pious and well directed mind is his delight, and that he punisheth the wicked.'

The author has made some judicious remarks on the absurdity of those who set reason in opposition to divine revelation.

30. *Reflections on the seven Days of the Week.* 8vo. Pr. 1s. Rivington.

These reflections are said to be the production of a female author, lately deceased. They are written in the usual strain of religious meditations, and seem to be the result of good sense, and exalted piety, without any tincture of enthusiasm.

31. *Fugitive Political Essays, which have appeared in the Public Advertiser during the last Winter, 1769 and 1770, under the several Names of Old Slyboots, Faction, Hortensius, A Lover of Consistency, &c.* 8vo. 3s. Richardson and Urquhart.

We have formerly read several of these essays with great pleasure, and are persuaded that the more discerning part of the public will not accuse us of any partiality, when we give it as our opinion, that they are written both with humour and good sense.—The arguments used by the author are generally strong and convincing; and his raillery is directed rather against the political conduct, than the persons, of the opponents of government. Though it is probable, that these fugitive essays were originally published in haste, they are unworthy of being perused at leisure, and may afford, to the disinterested reader, both entertainment and political instruction.

32. *Foote's Prologue Duteed; with a Minutaire-Prose Epilogue of his Manner in speaking it.* 8vo. Pr. 1s. Williams.

Never had we the mortification of reviewing such dull, stupid, and malicious stuff as is contained in this pamphlet. From beginning to end, there is not the faintest gleam to be perceived of wit, humour, or argument. The whole is an invidious and impotent attempt to traduce the character of a gentleman whose dramatic abilities have deservedly raised him to the highest reputation with the public; and by this illiberal and injurious attack, our indignation is the more strongly excited, as the celebrated prologue, which has given rise to this contemptible piece of absurdity, does honour to the British theatre.—But we congratulate Mr. Foote, as friends to genius and literary merit, on that accession of applause and public favour, which must naturally accrue to him from such virulent and desperate efforts of envy and malevolence.

33. *A Candid and Impartial State of the Evidence of the very great Improbability that there is discovered by M. Le Fevre, from Liege in Germany, a Specific for the Gout.* 8vo. 1s. Kearsly.

This pamphlet is a very sensible examination into the pretended efficacy of Le Fevre's specific medicine; and we entirely agree with the author in the validity of his arguments against it.

34. *An Analysis of the Thoughts on the Cause of the present Discontents, and of the Observations on the same.* 8vo. Pr. 1s. Robinson and Roberts.

In this ingenious performance, the writer traces, with great address and shrewdness, the turnings and doublings of the celebrated

celebrated Mr. B——, whose latent views he lays open to the public.—Like a polite and well-bred man, he gently approaches the patriotic Mrs. M——y, pays her a genteel compliment, and immediately retires. From this circumstance, and some peculiar modes of expression, we are inclined to believe, that the author is either a *foreigner* or a *nobleman*.

35. *Reflections occasioned by reading a scurrilous Paper, intitled, N° 134. North Briton. With Remarks in Vindication of the Army.* 8vo. Pr. 6d. Millan.

A cool, though spirited, vindication of a very useful body of his majesty's subjects, against the inflammatory invectives of a popular author.

36. *Genuine Copies of the Love Letters and Cards which have passed between an illustrious Personage and a noble Lady, during the Course of a late Amour.* 8vo. Pr. 1s. 6d. Brown.

A literary fraud, against which the laws of this country have not provided a proper remedy.

37. *The Passion: an Oratorio. As performed at the Theatre-Royal in Covent-Garden.* 8vo. Pr. 1s. Griffin.

'Passion, and pathos, totally forgot *.'

38. *A Discourse addressed to the Minority. By a primitive Ebrew.* 8vo. 1s. Fell.

The ravings of a political bedlamite.

39. *The Modern Book-keeper; or Book-keeping made perfectly Easy, &c. By W. Squire, Master of the Academy in Whitecross-street,* 8vo. 1s. 6d. Cook.

A new method of advertising a school, from which we hope the master will derive some advantage, as he appears to be sufficiently acquainted with the necessary art of book-keeping.

40. *A Sermon to Tradesmen.* 8vo. Pr. 6d. Cadell.

This discourse in style and manner very much resembles the Sermons to Young Women; and may be read with advantage by those tradesmen who are sincerely disposed to receive instruction from sermons.

* See Mr. Foote's New Occasional Prologue.

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